

THE
Winchester CONVERTS:

OR,

A full and true Discovery

OF

The real *Usefulness* and *Design*

Of a Late

Right SEASONABLE and RELIGIOUS

TREATISE,

Entitled, A plain

Account of the *Nature* and *End*

OF THE

SACRAMENT

OF THE

Lord's Supper.

IN THREE DIALOGUES.

When we observe any Person to be eager, and forward, in raising Doubts, and Scruples, about the Doctrines of Christianity, who also on other Occasions appears to take a *Delight* in Disputing, and *Wrangling*, and opposing the general Sentiments of Mankind; wonder not at it, but place it, as you well may, to the account of *Pride*, and *Self-conceit*. Bp L--n's *Past. Lett.* p. 11.

O X F O R D:

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THE
Winchester Converts, &c.

DIALOGUE I.

Oldways and *Newfashion* meeting
 in *St. James's Park*.

Old. **G**ood Morrow to you, Good Morrow to you, Sir, Pray whither so fast this Morning?

New. I'm afraid the *Wine* will be all gone-- Your Servant, Sir, I must make Haste.

Old. You are afraid the *Wine* will be all gone!— and you must make haste!— There must be something extraordinary in all this, and, be you never so much in Haste, I promise you I'll hold you fast, till you tell me the meaning of it.— You used to say you never drank at all, in a *Morning*, and now you are so very eager after it, that you can't stay one Moment, to ask an old Acquaintance how he does.

New. Prithee, let me go. I am only going to *St. Martin's*, for one single Draught.

Old. I thought no *Coffee-Houses*, at *this* end of the Town, ever drew any *Wine*; but never
 A fear,

fear, if that's all your Buisness, you need not be in any such great Hurry; I warrant you, you will find enough left, for one Draught, tho' you should stay, and take a turn with me in the *Mall* — Prithee do; we ha'nt seen one another a great while.

New. You mistake the matter, Sir, I am going to no *Coffee-House*, nor no *Tavern*,— I'm going to *St. Martin's Church*; and unless I get there pretty soon, I am sure, there won't be so much as one *go-down* left: for I know a Dozen, at least, that will be there, who don't care for letting a Cup go, when once they have got it at their Lips.

Old. To *St. Martin's Church*! I have heard, indeed, that they have a very fine *Vault* under it, but sure they ha'nt lett it out to *Vintners*?

New. No, No,—Pray let me go, You can't be so ignorant, as you pretend to be; You know well enough, that there is a *Sacrament* at *St. Martin's* every Sunday, and I'm going to the *Sacrament*.

Old. You Astonish me.—I believe you have no occasion for *Wine*, any where. Certainly, *Frank*, thou were't very drunk last night, and art not yet come to thy Senses.

New. Then it seems, if a Person talks of *going to the Sacrament*, you take him to be Drunk?

Old. No Sir. I don't take you to be Drunk, for talking of *going to the Sacrament*—quite otherwise; I take it to be a very *Serious* and
Re-

Religious Duty, But, in good Truth, I think that no *Sober* Person, wou'd talk of going thither, in such a *thoughtless*, Irreverent, manner, as you do at present.—You are running for a Draught of Wine at *St. Martin's*! I assure you Sir, whatever Opinion you may have of me, as a declar'd *Free-thinker*, your Behaviour in this Case, seems to me very *blameable*, and *Licentious*.

New. It does? — Very likely. But, pray, my *Blameable*, and *Licentious*, Friend, since you put on such a *Grave* Face, and talk so *Reverently*, and Tremendously of the *Sacrament*, Dost thou know any thing, at all, of the matter? Dost thou know what the *Sacrament* is? Since I find you so *ignorant*, I don't care if I put off my *Communion*, till next Sunday, and spend half an hour with you, before Dinner, for your *Edification*.

Old. Why, really Sir, you seem so very full of something, or other, that I don't comprehend, that I don't care if I *oblige* you a little, with an Opportunity of *venting it*. Tho' I must tell you plainly, I scarce think *such a* Subject proper to be discours'd over, between you, and me, with so little *Ceremony*, as, I find, we are like to have about it.

New. Oh! You don't! I believe you'll alter your Opinion of things, before we part, for all that:— There's Nobody upon yonder Bench, suppose we sit down a little?

Old. With all my Heart.

A 2

New

New. Now, Sir, Pray tell me, how long you have been out of the *Country*?

Old. Out of the *Country*? Why, what has my being *in* or *out* of the *Country*, to do with the *Sacrament*?

New. Oh! A great deal, for if you ha'n't been long out of the *Country*, I take it for granted, that you have not yet, heard of *the Book*, and if you have not heard of *the Book*, I am sure you know nothing at all, about the *Sacrament*; not the least Syllable of it. So that I must begin, from the very Beginning, with you, and ask you, what you mean by *receiving* the *Sacrament*?

Old. Prithee, what Book doest mean? I came to *Town* but last Thursday, and have heard nothing at all about Books, of any kind. I was so tir'd with my Journey, that I han't been in Humour to enquire after any, and shoudn't have come abroad to Day, but that I had a mind to go to *Church*, which was but just done, as I came into the *Park*; so that you wou'd have been too late, tho' I hadn't stopp'd you.

New. No, No. I shou'd have been time enough for the *Sacrament*, and that's all I go for, I never miss *Sacrament* Sundays.

Old. Don't you? then I hope you have left off your old Custom, of drinking too much, at your *Saturday* Night's Clubb.

New. Oh! by no means, I used, *formerly*, to receive the *Sacrament*, not above twice a Year,

Year, because I thought there was *something in it*, and then, indeed, I used to live very *Scrupulously*, and *Regularly*, for a Month or two, before hand, by way of Preparation : But now, I know that, that is all *Stuff*, and *Nonsense*, and that one need be at no trouble about it, I think I can't shew my self a *Christian* too often ; and protest seriously, that since I have read the *New-Fashion'd* Accounts of Christianity, I begin to be extreemly *fond* of it.

Old. And does this *fine Book*, which you talk of, teach you that there is no *Preparation* necessary for receiving the *Sacrament* ?

New. Yes ; It says so in the most plain, and Positive, expressions. And, if one does but *consider* the matter, it can't possibly be otherwise, for, Pray Sir, let me ask you, what you take the *Sacrament*, or, as they call it, receiving the *Sacrament* to be ?

Old. What do I take the *Sacrament* to be ?

New. Ay, What do you take the *Sacrament* to be.

Old. Something, Sir, that extreemly mov'd me, when I heard it discours'd upon to Day, in the *Pulpit*, by a Gentleman who is Universally esteem'd, both for his *Learning* and *Piety*, and seem'd to have quite different Notions of the Matter, from your *New* Teacher, whoever he be, and which I cou'd not but subscribe to, with all my Heart, they seem'd so very *Rational*.

New. I don't doubt it ; because, I suppose,
he

he argu'd from the *old Fashion'd* Opinion, that the *Sacrament* was something *Mysterious*, a *Renewal* of a *Covenant*, a *mean* of conveying to us some *Supernatural* Assistance, and which we were unqualify'd to receive, till we had cleans'd our Souls, and Bodies, by *Prayer*, and *Fasting*; He talk'd, I'll lay a Wager, about *Wedding Garments*, and that, as it was indecent to appear before an *Earthly Prince*, when we were under any *Disorder* either of Body, or Mind: So it wou'd be much *more* so, and highly Presumptuous, to address our selves to Our *Maker*, and that upon a *Stated*, and *Solemn* Account, without taking care to silence all our Unruly Passions, beforehand, which might *either*, justly, call down actual Punishment upon Us, or, *at least*, render Us very improper Objects, of his *Grace*, and Favour.— Confess now,— wasn't his whole Sermon drawn from such *stale* kind of Topicks, as these?

Old. It was so; and as He *prov'd* his Proposition, that the *Nature* of the *Sacrament* was such, as you have describ'd it to be, the *Conclusions* drawn from it, were certainly very *Rational*.

New. Right— But suppose He did *not* prove the *Nature* of the *Sacrament* to be such, as I have describ'd?

Old. But I tell you He *did* prove it; If you'll allow the very Words of Scripture, Interpreted after one, and the same, manner,
Con-

Constantly and Uniformly, by the immediate *Successors* of the *Apostles* themselves, and by all the *Fathers* of the *Church*, down to these present Times, to be any Proof of it.

New. Interpretations of Scripture, given Us by the *Immediate* Successors of the Apostles, and *Antient* Fathers of the Church. Very fine Proofs indeed! No, No, all those immediate Successors of the Apostles, and Fathers of the Church, as you call them, liv'd in the Times of *Persecution*, which frighten'd them *out of their Senses*, so that what they say, ought to go for nothing. Besides, as *we* have the self-same Words of Scripture, to judge of, as well as *They*, and since our *New* Fashion Commentators assure Us, that they themselves are Men of greater Learning, and *Integrity* than their *Predecessors*, we ought intirely to rely upon *them*; and *they* tell us, that the Nature of the Sacrament is *not* such, *according to the Scriptures*, as it seems your *Minister* told you it was.

Old What you say, Sir, is very true, that We have the self-same *Words* of Scripture, that they had, but that, *therefore*, we are as good Judges of the *meaning* of them, as the *Antients* were, does by no means follow; for you know well enough, that tho' the *same* Word, may be retain'd in the *same* Language, for several Centuries, the *Idea's* which are affix'd to that Word, may have been *chang'd* several times, which makes it, in *some* sense,
not

not the *same* Word. And if it be allow'd, that the *sense* of Words may be *chang'd*, tho' the *same* manner of *Writing*, and Pronouncing, them, may be *retain'd*; then it *Necessarily* follows, that *those* Persons, who liv'd nearest *those* Times, wherein certain Words were written, or Spoken, must be the *best* Judges of the *Sense* they were used in, by the *Writer*, or *Speaker*. And therefore your *New-fashion* Interpreters, which you seem to have such a Value for, can't be said to be as good Judges of Scripture, as *those*, who liv'd *in* or *near* the Scripture Ages. Tho' I know your Argument has often been made use of, with Success, to Puzzle the Ignorant. — As to what you say about the *Antient Fathers*, living in the Times of *Persecution*, and being, thereby, *frighted* out of their Senses; It is, I suppose, the *New-fashion* way of Arguing, and therefore I must Answer it, after the *New-fashion* manner, by *Laughing* at it. — But I beg your Pardon Sir, I am breaking in upon your *Province*, and pretend to give *you* Instruction, when you know your Promise is to Edify *me*. So if you please to proceed, I am ready with both my Ears; you have ask'd me, what I take the Sacrament to be, and I have told you — You seem not to like my Account, Pray, then, let us have your Own.

New. Why, I'll tell you then, *Receiving the Sacrament* is no more than *drinking a Health* to any *absent* Friend, you have a mind to *Re-*
mem-

member. 'Tis just as when we say, *To the Glorious and Immortal Memory*, And all the Rules concerning it, at its first *Institution*, were no more, than I have seen comprised, in the *Posey* of my Old Grandmother's Wedding-Ring — *When this you see, Remember me*. Any *Preparation*, or Self-Examination, Any further than asking your self whither, or no, you do really think of that Person, to whose *Memory* you are drinking, and are willing to be of the *Clubb*, as it were. I say, any other *Fuss* or *Ceremony* about it, is mere *Priestcraft*, Presumptuous *Human Ordinance*, and downright *POPERY*.

Old. You Surprise me.

New. I don't doubt that, But so the Matter is; *the Book* plainly tells Us so.

Old. But, why does *the Book* even allow of so much Self-Examination, as whither, or no, a Man does really *think* of the Person he *remembers*.

New. Because, you know, for one Person to *Drink* another Person's Health, without *thinking* of Him, wou'd be very *absurd*.

Old. It wou'd so, indeed; and I shou'd think as *Impossible*. But pray proceed.

New. Then, again, what Posture do you imagine it necessary to receive the Sacrament in?

Old. *Standing upon ones Head*, to be sure.

New. Oh! you have seen *the Book*, then,

I find, and are only *Pumping* me, all this while, to know what I think of it.

Old. No, I protest, I never heard, or saw, a Syllable of it, till you have been so *Charitable*, as to bring me acquainted with it.

New. Why, then, Sir, let me tell you, you *may* and *ought* to receive it, standing upon your Head, if ever it shou'd become the *Fashion*, to eat your *other* Victuals so, and the *Book* will Justify you in it; for it says, that since eating the *Sacrament*, is no more than eating a common Meal, accompany'd with a *suitable* Remembrance, whatever Posture is thought *Decent*, at a common Meal, whether it be *Lolling* upon your Elbows, or *Sossing* in an Easy Chair, will be *equally* Decent, while we partake of the *Sacrament*; And instances in those Countries, where they eat their Meat in a Groveling manner, upon a Carpet, which, it says, is full as good a Way as any other.

Old. I suppose, then, for *your* part, You always take a Napkin with you, to *Church*: Or do you, only spread your *Handkerchief*?

New. No; the *old Fashion* is still kept up, notwithstanding the *Book*, of the Minister's *Helping* every Body, so that one don't dawb ones Fingers, so much as to need wipeing. Besides, you know, the *Church* Table-Cloths are so very large, that there is no Occasion for *Napkins*.

Old. True. But how can you come at it,
for

for the Rails?

New. Ha? Oh! in the next Edition of *the Book*, they say, that all Church-Wardens will be advised to remove them.

Old. That will be very Convenient indeed; But, pray, Sir, how do *you fine Gentlemen* do, about the *Prayers*, that always accompany this kind of Eating, and Drinking, at Church? Methinks it is so like *saying Grace*, before Meat, that it shou'd spoil your Stomachs.

New. Oh! they are certainly to be left off; *the Book* says, positively, that they are *unnecessary*.

Old. And, then, when the Whole of these *Old Fashion Ceremonies* are quite abolish'd, You and your Companions promise the *Parson* the Honour of your Companies, every Sunday Morning, to take a *Whett* with Him?

New. Yes; really, We design to be very constant *Churchmen*; and, if you'll promise me to keep the Secret, I'll tell you a Comical piece of Revenge, Half a Dozen of Us have contriv'd, against a Sawcy, Impudent *Priest*, who Preach'd against *Masquerades*.

Old. What is it? Prithee tell me.

New. Why, Hah, Hah, Hah, we design to go altogether, one Sunday Morning, to his *Church*, when there is a *Sacrament*, Hah, Hah, Hah, and break his *Bank*.

Old. Break His Bank! What do you mean?

New. Was you never at a *Faro-Table*?

Old. No.

New. I Beg your Pardon, then, the *Metaphor* was thrown away upon you. Why, we design, you must know, to place our selves so, that it is impossible but we must have the *Cup* given to every one of us, *first*; and each Man designs to see what is at the Bottom of it, before he parts with it.

Old. Hah, Hah, Hah; that will be prodigious Comical.

New. Ay, to see how the poor *Parson* will stare, without daring to say one Word to Us; for we shall all be very richly Drefs'd. And—But—Hah, Hah, Hah, Ah Hah, Hah, Hah.

Old. Hah, Hah, Hah; it will really be prodigious Comical.

New. No, No; I wasn't laughing at *that*, Ha, Ha, Ha, I was laughing at a Thought, that this moment came into my Head, and which I didn't think of, when I read *the Book*, but which the Author, very probably, design'd shou'd be *one* Consequence, of reading it.

Old. Prithee, what is it?

New. This same Book, I tell you, will break all the *Gin-Shops*; and save the *Westminster Justices*, the Trouble of suppressing them.

Old. Break the *Gin-Shops*!

New. Break the *Gin-Shops*, I tell you,—Mind if it don't—The Author, certainly, wrote it for that purpose. All things consider'd, He *must* have some such View; for,
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I can never be perswaded, that He wrote it, altogether, as He says he did, for the sake of two, or three, *Old Gentlewomen*, in his Parish, that the *Old-fashion* Sacrament used to *frighten* into Fits : It was never so Terrible as that comes to, at the worst.

Old. How, Pray now, How will this *good Book* bring about such a wish'd for Reformation? I begin to relish such an Useful Treatise.

New. Why, you know, when the *Beggars*, and common Ignorant People, about Town, who have all along been made to Believe, that the *Sacrament* is such a terrible thing, that none but strictly Religious, and *Prepared* Persons, may approach it, with Safety, shall once be *let into the Secret*, that there is nothing at all in it, and that they may Drink *Sacrament* Wine, at any time, as Safely, and with little more Consideration, than they Drink Wine, at a *Tavern*; They'll save their Pockets, one Morning in Seven, you may depend on it, and instead of going to Places, where they must *pay* for every thing, they call for, We shall see them flock in Shoals every Sunday to *Church*, and take their Mornings Draught, *Gratis*.

Old. I comprehend you; and so the *Gin-Shops*, will lose their Seventh, and best part of their buisness, and be forc'd to leave off Trade.

New. Ay; And I can't foresee any thing, that can interrupt such a *Scheme*. *Old.*

Old. No, truly, unless the *Minister* shou'd rudely take it into his Head, to *repell* all such from the *Sacrament*, as can give no good account of themselves. Hasn't he some such Power?

New. Ha? What do you say? O! Yes. I believe, he does, indeed, pretend to some such *Impertinent* Authority, according to the *Old-fashion* Rules; But *the Book* has foreseen that Objection, as well as your self. And I don't doubt the Author will oblige them to part with it, whenever it is in his Power: For *the Book* says, clearly, that no such Authority, *ought* to be put in Practice, Unless the *Minister* can tell for *certain*, whither, or no, any Man has repented of his Sins; And unless the Person, who has a Fancy to take the *Sacrament*, can *possibly* be no Sufferer, by his Repulsion; and that, you know, would be the very same thing, as to take the *Rule* quite away. For in both Cases, there must be two absolute Impossibilities, previous to the Execution of it; and a very Obvious one, with regard to the abovemention'd, *Poor People*, who must certainly be reckon'd *Sufferers*, if they are hindred from partaking of any thing, which all *Christians* have a *Common* Right to. Tho' to do the Author Justice, I must needs say, that, I believe he intended the last *Salvo*, for the Service of People of *Fashion*, who are *forc'd* to receive the *Sacrament* before they can Hold a *Place*.

Old.

Old. To be sure, he did.

New. Oh! He is a vastly Cunning Man, and very remarkable for standing by his Friends, I fancy they *desir'd* him, to put that *Clause* in, And if I had been to have advis'd him, He should have added *one* Regulation more concerning the *Sacrament*, and *then*, I think, it wou'd have been a *Clever* and *Compleat*, Book, indeed.

Old. It is impossible, sure, to add any thing to what you have told me already?

New. Yes, I think one may; and it is this. The *Papists*, you know, and other Superstitious People, pretend to say, that when we Drink the *Wine*, by some Miraculous Power, or other, We drink *Blood*; now, if *the Book* had but told us, that it wou'd be much more *Proper*, to make use of *White Wine*, than *Red Wine*, as the *Fashion* has been all along, it wou'd have taken away all such scandalous Pretences, and made *more* People, still, willing to partake of the *Sacrament*: Because, most People like *White Wine* best, in a *Morning*. And I can't see, *why* the Author might not have made *this* one Polite Alteration *more*, as well as all the others; Because no Papist, upon Earth, can pretend to say, that the *Scriptures* mention one Syllable of *Red Wine*, And since there is no Positive Command, for *one* Sort of Wine, more than another, I think the Generality of Palates, ought to be consider'd, in the matter. Or,
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at least, that the *Minister* should be oblig'd to provide *both* White, and Red, that Folks might take their Choice. Had he done *this*, He had done all, that we cou'd have desir'd of him.

Old. And, now Sir, you have done, your Self; and given me the whole *Substance*, of that *Religious* and *Charitable* Performance; which has so enlighten'd your Understanding, that instead of believing, as you us'd to do, that the *Sacrament* was an *Aweful*, and Tremendous Institution, design'd not *only* for a bare Remembrance of the Death of Christ, but *also* for a *Seal* of that Pardon, which God had promis'd, to Repenting Sinners, and a *Renewal* of that Covenant, which he first made with them, in *Baptism*, and a *Means* of conveying to them that *Spiritual Grace*, and Assistance, which was the thing Covenanted to be Granted, and which the *Church*, in all Ages, has declar'd the very best of Men to stand in need of, and must *necessarily* obtain, before they can offer up to God any Sacrifice, that will be *truly* acceptable: The Ceremonies of which Institution, as you have confess'd, your self, you did not, *formerly* think Decent, or proper to be enter'd upon, without a Previous Examination of your past Life, and Behaviour, in order to repent of those Sins, which you had been guilty of, and frame new Resolutions, of never committing the like, again: Which Sins you in those Days,

Days; hop'd wou'd be blotted out, by your Partaking of the *Body* and *Blood* of *Christ*, in some such *Mysterious* manner, as the *Original Sin* of Our first Parents, is wash'd away by *Baptism*. I say, which has so far enlighten'd your Understanding, that instead of believing all this, as you were contented to do, and practice, you *now* think there is *nothing* of any such Religious Examination requir'd of you: But, that if you eat the *Sacramental Bread*, and drink the *Wine*, in any manner, whatever, that is usually practic'd, at a *Common Meal*, calling to mind the Death of *Christ*, you have done *all* that is *commanded* you to do, and have no further *advantage* to *expect* from it, than from the performance of *any* other *Positive Duty*.

New. Yes Sir, this is the whole of *the Book*, as far as it relates to the *Sacrament*; but it teaches us, likewise, at the end of it, a *New-Fashion* way of *Praying*, which, they say, *takes* mightily with the *Infidels*; but, for my own part, I have not much consider'd it.— And now, pray Sir, tell me, if I haven't been as good as my Word, and made it very plain to you, that People have *no* such Occasion to be *afraid* of the *Sacrament*, as they had formerly; and that you had *no* such Reason to conclude me *Fuddl'd*, for saying that I was going to *St. Martin's Church*, for a Draught of Wine: And pray tell me, freely, and ingenuously, what you think of all this. I know, very well,

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that

that you are a much better Judge of these matters, than I pretend to be, and shou'd be very glad of your Opinion.

Old. Why, then Sir, to be as free with you, as you give me leave, I must tell you in the *First* place, that you have *prov'd* Nothing; but have only been telling me, what you have read, in some *Strange, Monstrous, Idle*, Book, that has been lately Publish'd, and which, I find, has made very strong Impressions upon you, without any *Reason* or *Foundation*, that I am acquainted with. And *Secondly*, that I am really concern'd at the Ill State of Mind, you seem to be under, at present, from *having read it*.

New. Hey Day! Why you seem'd, all along, to approve of what I was saying?

Old. Far from it Sir, I assure you. I didn't care, indeed, much, to contradict you, for fear I shou'dn't *then* have learnt your whole Notions of the Matter, and seen plainly what were the *Natural Consequences* of such a *New Doctrine*: But so far was I from hearing you with *Satisfaction*, that I think my self, in some measure, Criminal, for having given you an Opportunity, of venting so much *Impiety*, by my so long attending to it: And that I can't make a more proper Atonement, for so doing, than to read over the Book, my self, and Point out to you, the *weakness* of all those Arguments, which seem to have imposed upon you. You know I have made *Divinity* my
con-

constant *Study*, tho' not *Profession*; and therefore hope you will not think me too Assu-
ming, in Supposing my self your Superior,
in a Science, which, I think, you will not
say, you are *much* acquainted with.

New. No, by no means; I shall think my
self extreamly oblig'd to you, and declare,
freely, that as I have no other Reason, my self,
to believe, what I have been telling you, a-
bout the *Sacrament*, than what I met with in
that Book: If you can make it appear to me,
that those Reasons are *false*, I shall be very
well pleased with it. For tho' I shou'd be
glad, I confess; if the Practice of Religion
cou'd be made more easy, than I find it to be;
Yet, I sincerely assure you, I wou'd, willing-
ly, do my best to practice any that I thought
was *true*, and shou'dn't care to have *false*
Doctrine impos'd upon me, tho' it had ever
so *Smooth* an *Appearance*.

Old. I can very readily believe you, Sir,
for I am sure, that worthy *Clergy-Man*, your
Uncle, who was your Guardian, us'd to in-
struct both you, and me, in a quite *different*
manner from *this Book*, when we us'd, for-
merly, to spend our Evenings together: And
you always seem'd to be very well convinc'd,
and satisfy'd, with his *Lectures*. How long,
pray, has he been Dead?

New. About two Years, just as I came
of Age.

Old. Well Sir, You promise me an Opportunity, of Discoursing *again* with you, upon this Subject, after I have read *the Book*, myself: Will you Favour me, one Morning, with your Company at my Lodgings?

New. Whenever you Please.

Old. Suppose, *Saturday* next. It can be no *large* thing, I believe, and by that time, I may have read it over, carefully.

New. With all my Heart— No, it isn't above one Day's reading.

Old. And did you, *really*, spend one *whole* Day in reading it?

New. I really did.

Old. And, Pray, how came you to do it? I have heard your *Studies* have lain quite *another* way, since your Uncle's Death, and you have been in Possession of your *Estate*.

New. I confess I did it out of mere *Curiosity*, and upon account of the supposed *Author* of it.

Old. Is there no Name to it, then?

New. No.

Old. Some *Posthumous* Work, I suppose, of TINDAL's?

New. No.

Old. WOOLSTON's?

New. No—The *Town* indeed *suspects*, that it was written, as you imagine, by one or other of them, but the *Preface* tells us that the Author was formerly a *Minister*, of a Parish in *London*, and I am credibly inform'd that he was so.

Old.

Old. Who can that be?

New. I desire to be excused telling you his Name, at present. When you have read *the Book*, you will, very probably, find it out.— So, Sir, till *Saturday Morning*, I am your very humble Servant.

Old. But you haven't told me the *Title* of this Book, all the while.

New. Oh! send to any of the Shops, in Town, for the *New Book about the Sacrament*, and you can't miss of it.

Old. Sir your humble Servant, I shall depend upon *Saturday Morning*.

New. Without fail— At your old Lodgings, I suppose?

Old. Yes Sir.

DIA-

DIALOGUE II.

Old. New.

Old. OH! *Mr. Newfashion*, I am very glad to see you; I began to be afraid I shou'dn't have had your Company, this Morning; I was in hopes you wou'd have drank your *Tea* with me: But you have made it so late, I take it for granted, you have *Breakfasted* already. If you haven't, the *Things* are but just taken away, and we will have some immediately.

New. Sir I *have* Breakfasted; and heartily beg your Pardon, if I have made you wait for me: I had a particular Friend call'd upon me, about a little Buisness, just as I was coming out, and I cou'dn't possibly get from him sooner.

Old. Well, Sir, I have read *the Book*, and if you please to sit down, I don't doubt, but I shall be able to convince you, that the *Chief Doctrine* contain'd in it, is *False*; That it is written with a great deal of *Spleen*, against the *Church of England*; and that the *Propagation of such Opinions*, as it teaches, wou'd be of very *pernicious* Consequence, to the *Christian Church*, in General.

New. And I have read it, I assure you, Sir, again, my self; and am sorry to find you have
no

no *better* Opinion of it: For I know, *now*, for certain, *who* was the *Author* of it; and am perswaded, that a Man, of his *Learning*, cou'd not but *know* the true Doctrine, of so *Essential* a Point in *Religion* as the *Sacrament*, and that one of his *Sincerity*, wou'd never disguise it, and that therefore what He says, *must* be right.

Old. Since, I find, Sir, you are so strongly *Bias'd* in favour of the Book, from a Perswasion of the *Author's Sincerity*; Before I enter upon my Arguments, to prove his Doctrine *false*, I think it very proper, to remove that *Prejudice*, and prove to you, that he *cannot* be that *Sincere* Man, you take him to be.

New. If you are able to do *that*, I shall yield you *half* the *Victory*; For, I confess, that the *Authority* of the Writer, has gone a great way with me.

Old. I have been told since I saw you, that a great many others have been *Seduc'd* by it, as well as your Self. I don't therefore, Please to take notice, design to *prove* his Doctrine to be *false*, because he is an *Insincere* Man, but I design by a *Proof* of his *Insincerity*, to remove the *Prejudice* of his *Authority*, and thereby gain a *fair* Hearing.

New. Your Proceeding is Reasonable.

Old. Let me, then, ask you, Sir, in order to prove his *Insincerity*, does the Author of the Book, in Dispute, I include the *Prayers* at the end of it, as well as what relates, more
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immediately, to the Sacrament, I say, does He profess himself a *Christian*?

New. A *Christian*! Why then, it seems, you can't *gues*s at the Author.

Old. Nor do I trouble my self about it; *you*, it seems, know who he is, and I ask you, if he professes himself a *Christian*?

New. A *Christian*! Yes, *that* he does, I'll promise you.

Old. And *continues* to hold any *Spiritual Preferment*, in the *Church of England*? for, I think, he gives us a *Hint*, in his *Preface*, that he was, *formerly*, a Benefice'd Clergyman, in *London*; and you told me, at our last meeting, that you knew it to be *true*.

New. You make me Laugh. — Yes; And *continues* to hold his *Spiritual Preferment*, in the *Church of England*. I dare say, he wouldn't take *Twenty Thousand* Pounds, to part with it.

Old. Then, I say, he is a very *Insincere* Man. For, in the *first* place, that He can't be a *true* Christian, may be prov'd thus: Whoever does not Believe *Christ* to be *really* and *truly* God, Whoever does not Believe, that without the *Application* of His *Merits*, there is no *Salvation*, Whoever does not acknowledge the *Personality* and *Godhead* of the *Holy Ghost*, and that without the *Assistance* of God's *Holy Spirit*, we can do no *Good Works* at all; cannot possibly be a *true Christian*.

New. Please, Sir, to *prove* this Proposition.

Old.

Old. To be a *true Christian*, or to have the *Catholick Faith*, is this: To Believe, and confess, that our Lord *Jesus Christ*, the Son of *God*, is *GOD* and Man. This appears from the *Athanasian Creed*, acknowledg'd to be *true*, by the whole *Catholick Church*, and prov'd so, as to this Point, from the Words of *Scripture*, it self.— ‘*Take heed unto your Selves, and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own Blood*, Acts 20. 28. Now since 'tis here plainly asserted, that the *Church* is purchas'd by the Blood of *GOD*, and that *Purchase* was made by none but *Christ*, *Christ* must be acknowledg'd, to be truly *GOD*. 1 *Pet.* 1. 18.

That a *true Christian* must Believe the *Necessity* of *Christ's Merits*, towards obtaining *Salvation*, appears from the *Eleventh* of the *Thirty Nine Articles*, of the *Church of England*, which tells us, that we are accounted *Righteous* before *God*, *only* for the *Merit* of our Lord and *Saviour* *Jesus Christ*, and *not* for our own *Works*, or *Deserving*. And this *Article* is prov'd from *Rom.* 3. 28. ‘*By the Works of the Law shall no Flesh be justify'd*.

That a *True Christian* must, likewise, Believe the *Personality*, and *Godhead*, of the *Holy Ghost*, is taught by the same *Athanasian Creed*, and prov'd from various *Texts* of *Scripture*. In particular by *St. Peter's* saying to *Ananias*, ‘*Why hath Satan fill'd thine Heart to lie against*

the Holy Ghost ? Thou hast not lied unto Men, but unto GOD. Acts 5. 3, 4.

That a *true Christian* must, also, Believe the *Supernatural Assistance*, of God's Holy Spirit, or what the *Church* calls *Grace*, is evident from the exprefs words, of our *Saviour* himself; '*Without me, that is, my Assistance, you can do nothing.* John 15. 5.

New. Very well, Sir, all this, I confess, does fully *prove* your *Proposition*: And then, I suppose, you will go on to say, '*That the Author of the Book does not Believe all, or any of these things, and therefore He is no true Christian.* If you make out this *latter Proposition*, as well as you have done the *first*, I shall then be forc'd to grant your *Conclusion*, that he is a very *Insincere* Man. But, if I don't greatly mistake the matter, *this* part of the Story will deserve much greater *opposition*.

Old. I entreat you, Sir, to make it, wherever you think proper. I declare my Self a Sincere Lover of *Truth*; and for *that* only am contending. In a Dispute of *this Nature*, there ought to be no *Compliment*: If any thing, I shall say, appears *false* to you, in the *Affertion*, or the *Inferences* I shall draw from it, *Weak* and *Illogical*, tell it me, plainly, and I will proceed to no *other Point*, till I have satisfy'd you in the *First*.

New. You are a very *fair* Disputant.

Old. First, then, I say, he cannot *Reasonably* be believ'd to acknowledge the *Divinity* of *Christ*,

Christ, because thro'out his whole Book, he does not *once* assert it; or give him *one* Attribute, that, strictly, *implies* it; But whatever he says of Him; seems, very strongly, to imply the *Contrary*. Thus p. 110. speaking of *Faith*, and *Belief* in *Christ*, for fear we shou'd take the *Phrase* to signify Believing in him, as GOD, He explains himself, and tells us *what* we are to Believe of Him; namely, that He was *sent* into the World *by* God; and so in all other Places, where-ever he mentions *Faith*, or *Belief*, in *Christ*, he fixes the Sense of the Words, by adding, *As our Master*, or *Judge*, or *as sent by God*. And it is worth observing, how very *sparingly* the word *Saviour* is made use of, and how *often* and *affectedly* he joins the Words *Master* and *Disciples*, whenever he speaks of *Christ* and *Mankind* together; as if His *Prophetical* Office was what he, *chiefly*, consider'd in Him.

New. This, I think, is a very *slender* Proof of your *Assertion*. You maintain that the *Author* of the Book does not Acknowledge *Christ* to be GOD, because he never *calls* Him so, thro'out his Work, or speaks of Him in *such* a manner, as cou'd *induce* us to believe, he acknowledges His *Divinity*. A man, surely, may Believe a thing, without *telling* us so, at every turn, And, especially, when the Nature of his *Subject* didn't require it. He is not disputing about the *Nature* of *Christ*, but about the *Nature* of the *Sacrament*.

Old. I grant you, Sir, that what I say is no *Strict* Proof; nor will any assertion of *this kind* admit of one: The Secrets of Men's *Hearts* being known to God *alone*. But it is a very *Presumptive* Argument, that he does *not* Believe it, when professing himself to write for the *Service* of *Christianity*, and at a *time of Day* when the *Divinity* of Christ has not only been *call'd in Question*, but absolutely, and Publickly *deny'd*, and tho' his whole Discourse is Relative to, and concerning, *Christ*, he shou'd not *once* speak of Him as God, and, thereby, *encourage* Men to Believe it. His *Subject*, as you observe, is strictly speaking, the *Nature* of the *Sacrament*; But as a Discourse upon the *Sacrament* must necessarily contain very *frequent* mention of *Christ*, any thing concerning his *Divine Attributes* wou'd as *properly* be mention'd *there*, as in a *set Treatise*.

New. I can't say, indeed, that it might not, if the *Author* had thought fit; But don't think that the *Omission* of it *proves* so *strongly* against him, as you wou'd have it do.

Old. Can you *possibly* believe, that a *Hearty*, and *Sincere*, Friend to Christianity, wou'd have omitted it?

New. I think it *possible* he might: But can't say, much, for the *Probability* of it.

Old. Then you *grant* me *all* I am contending for. And to convince you Sir, that you are not *single* in your Opinion, that such kind
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of *Presumptive* Arguments carry, sometimes, very great *Weight* with them, give me leave to remind you of a Period, or two, in a *remarkable Letter*, that was publish'd in the *London Journal*, *Sept. 1723*, concerning the late Bp. *Atterbury*. The whole Letter was to *Justify* his *Parliamentary Condemnation*; where amongst other *good Reasons* for it, the *Author* Argues, 'That the *Bishop* cou'd never be 'thought a *Sincere Friend* to the *King*, be- 'cause in all the course of his Defence, for 'himself, He never *once* declares to have any 'Sense of his *Oaths* to Him, or *once* acknow- 'ledges his *Right* to these *Kingdoms*; He, 'carefully, *avoids* the mention of King 'George's *Name*, or that of any belonging to 'his *Family*; He never *once* disowns the *Pre- 'tender's* Right to the *Crown*, or declares even 'the *coldest* Resolution against him; which 'things, continues he, cou'd not be *omitted* 'thro *Haste*, or *Inadvertence*, or *defect of Me- 'mory*; But must be *Designedly, Wilfully*, and 'Deliberately, pass'd over. It might have been answer'd, as you do, in the Case before us, The *Bishop's* Buisness was not to declare any thing about the *King's Title*; He was *ac- cus'd* of carrying on a *Criminal Correspondence* against Him; *all* that he was concern'd about, was to Clear himself from *that*.— But you see, such an Answer was *not* allow'd of; Nor do I think it *ought* to have been allow'd of. When so *many* Opportunities afforded themselves, of
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Acknowledging King George to be his *true* and *Lawful* Sovereign, a Man of Sincerity *cou'd* not, *wou'd* not, certainly, have *omitted* it. If the Author of the Book, we are now considering, shou'd happen to have been the *Author* of *that Letter*, for it was publish'd *without a Name*, He won't think the *same* Argument, which I make use of against himself, *Unreasonable* or *Inconclusive*. But to come as near as possible, to a *Strict*, and *Positive*, Proof, that he does not Believe Christ's *Divinity*, take his *own* Word for it: while *pag. 124.* addressing himself to God the Father, we hear him saying, Accept this Sincere Profession of my Faith in *Thee*, the *only true God*, and in Jesus Christ whom Thou hast sent; where the Words *whom Thou hast sent*, being added to *Christ* after he had declar'd the *Father* to be the *only true God*, must necessarily signify that he Believ'd in Christ only as a Divine *Prophet*, or Teacher, and not as God himself. And if any one after this, will say that he is a *Sincere* Christian, let him assign a Reason why our Author in all his *New Fashion* Prayers, at the end of his Book, does not address *one* single *Petition* to *Christ*: Nay takes such particular care to *exclude* Him, that at his first setting out, he says to God the Father, I entreat of *Thee alone*, as the *Father* and *Judge* of Mankind: And in his second Prayer, that we may be sure not to mistake him, he repeats again, I seek the Pardon of my Sins, from thy Father-ly

ly Goodness *alone*. For if he *does* Sincerely Believe, that *Christ* is God equal with the *Father*, he cannot pretend to say, that, tho' it is the *Practice* of all Churches, there is no *warrant* for Praying to him in *Scripture*: because St. *Stephen*, who is propos'd to us by *Scripture* as an *Example*, is expressly said to have *Pray'd* to *Christ* as God, in these Words, *Lord Jesus receive my Spirit*. Acts 7. 59. And now I am mentioning his *Prayers*, give me leave to draw another Argument of his *Insincerity*, even from them. — He Professes, all along, to be a Prodigious Admirer of his Master, as he affectedly calls our Saviour, at every turn, and to *Copie* after Him, in every particular, as His *Disciple*: And yet, whereas *Christ*, in the New Testament, declares Himself very much displeased with *long* Prayers, and commands His Followers, when they Pray, not to use vain *Repetitions*, as the *Heathen* do, or to think they shou'd be heard for their *much* speaking, and leaves them an *Example* of a Prayer, not exceeding Six, or Seven, Lines: Yet, I say, this *close Copier* after Him, as he pretends to be, when *He* teaches his *own* Disciples, how *they* are to Pray, gives them a Pattern of *one* Prayer that is scarce contain'd in *Thirty full Pages*, in *Octavo*, and is so insupportably long, and *tedious*, that the *Good Man*, himself, thinks proper to *call out* to them, in the *middle* of it, and bids them, if they are *tir'd*, go and take a little *Breath*, and then *ATT* it again. New.

New. Pray, Pray, Sir, give *me* leave a little *now*. These Instances that you have produc'd, do certainly prove that he is no *Sincere* Christian, with regard to his Belief of *Christ's Divinity*, which was your first Point: And I won't pretend to defend him in it: But as to what you say about his *long* Prayer, tho' it is, manifestly, a *Departure* from our Saviour's Example, which he pretends to follow, yet I think *something* may be said, in his Favour, upon that Head.— In his *Prayers* he talks much of *Union* of *Protestants*, and that their Differences in Religious Matters, shou'dn't extinguish the Fire of Love and Charity, or blow up another, to our entire Destruction. Now, I think, this Doctrine of *long* Prayer, will go a great way in *Uniting* the *Presbyterians* and other *Dissenters*, who are all mighty fond of *long* Prayer, with the *Church* of *England*, and therefore since he does it with a *good intent*, tho' it be a *Departure* from our *Saviour's* Example, we ought Charitably to pray for him, in the words of *Naaman*, '*In this thing the Lord Pardon thy Servant.*'

Old. Since you are pleased to *grant me* my first Point, I won't dispute with *you* your Insinuations, that what he teaches about *long* Prayer may have its *Conveniencies*: But will only remark upon the *Reasons* you offer, in his Behalf, that tho' they may be *Prudential* Reasons for a *Man*, they are not *Conscientious* Reasons for a *Christian*.— And now, Sir, I shall

shall proceed to my *second* Objection against his *Sincerity*, that he does not Believe the Necessity of *Christ's Merits*, towards our obtaining *Salvation*. And the proof of *this* will give me very little trouble: For in the *Preface* to his Prayers, *p.* 197. we find him saying, 'I can't here suffer my self to direct any Christians to ask the Pardon of their Sins upon the bare Confession of them, or to expect it merely upon their entreating Forgiveness for the sake of Jesus Christ: But have thought it agreeable to the Gospel, to make it their own Disposition and Act (*Curious Nonsense!* for one Man to talk of *his making* another Man's *own* Disposition, and Act) to ask and expect Forgiveness upon the Conditions only of forsaking their Sins, and the Amendment of their Lives. True—No one ought to expect Forgiveness of their Sins, upon Confession *only*; or upon entreating it upon the *Merits* of Christ *only*; But therefore does it follow, that we ought reasonably to expect it, upon the Conditions of forsaking our Sins, and the actual Amendment of our Lives *only*? No surely, There is a wide difference between relying upon *either* of them *singly*, and relying upon them in *Conjunction* with the *Merits* of *Christ*, which is the only true *Christian Faith*, and the Doctrine not only of our *own*, but all other *Christian Churches*. By teaching us, therefore, a Reliance upon *good Works, only*, it is plain, he

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can not Believe Christ's Merits *Necessary*. I might here take notice of his Omission of *Repentance* or *Contrition* as necessary to precede our Hopes of Pardon, and which is, likewise, a *Fundamental Doctrine of Christianity*: But I shall confine my self to *those* Articles of Accusation, which I have begun with; and say, *Thirdly*, That he does not Believe the *Personality*, and *Godhead*, of the *Holy Ghost*, because there is not *one Syllable* in his Book, that looks that way. He is so *entirely* silent upon that Head, that his Readers might very fairly say to him, as the *Ephesian Converts* did to St. Paul: *We have not so much as heard whither there be any Holy Ghost*. And the Reasons are the same, why he *ought* to have taken notice of the *Holy Ghost*, as we have already, mention'd, concerning the *Divinity* of our *Saviour*. Besides, that talking so much as he does, tho' very little to the purpose, concerning *Spiritual Gifts*, in p. 138, &c. he can't pretend to say, that *something* concerning the *third Person* of the *Blessed Trinity* might not *properly* have been inserted.

New. But I hope you won't say he speaks as little about *Grace*.

Old. No, Sir, I will do him *Justice*; He often mentions the Word *Grace*, but then it is in such a manner, as plainly shews he does not understand it, in the *same Sense*, with the *Christian Church*; Which Defines *Grace* to be a *Divine Supernatural Assistance*, whereby the

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Sons of *Adam*, who are all *Naturally* inclin'd to *Evil*, are Influenc'd in their *Wills*, towards that which is *Good*: And by a certain *Influx* of the *Deity*, are quicken'd in all their Good Desires, and Resolutions; According to that of *St. Paul*, *I know that no Good thing dwelleth in my Flesh*. Signifying that the *Good* of our *Salvation* does not depend upon *us*, but upon *God*. *Rom. 7. 18*. But all this he denies, by asserting *p. 154*, that all Benefits receiv'd by *Reasonable Creatures*, must be receiv'd in a *Reasonable Way*; that is, in *such* a manner, as they can *fully* understand, and account for. That we cannot be mov'd, as it were, by *Charms*; or acted upon by the *Arbitrary* force of a *Superior Being*, as if we were only *Clock-work*, or *Machines*; and this he explains afterwards, *p. 156* by the additional *Sneering Words*, *Fancy'd Privileges, Communications, or Impressions from above*; which he tells us, in a strange sort of *Jargon*, 'Are never with certainty, to be rightly judg'd of in any Case, often Fallacious, and always leaving the Mind in which the Images of them have been work'd up, in a State satisfy'd with what carries no rational Satisfaction in it. And that we may be sure not to *mistake* his meaning, whenever he condescends to use the *Ecclesiastical Term, Grace*; he tells us, in a few Lines afterwards, that every *Good Sense* of the Phrase, *Means of Grace*, is, that they are something, that procures for us the *present Favour* of *God*, and *Naturally*

leads us to such Dispositions, as entitle us *Finally* to his *Favour* in Heaven. Both which Words *Favour*, being used in the same Sentence, can't possibly be deny'd to Signify the same thing : And as no Man can pretend to say, that God's *Favour in Heaven* can possibly signify God's *Grace* in Heaven, according to the *Ecclesiastical* Sense of the Word : it necessarily follows, that the former Words *present Favour*, must signify something *Distinct* from *Grace*, and that therefore, whenever he *seems* in any other Passages, of his Book, to *allow* of God's *Grace*, by speaking of God's *Favour, Guidance, Direction*, or the like, he must necessarily be understood to mean something *different* from *Grace*, according to the *Scriptural*, and *Ecclesiastical* Notion of it. Which strange *averseness* of his to the thing, makes me believe he has really no more of it, than a certain *Spanish Divine*, whom Sir *William Temple* censures, for not having *so much* as an *Honest French Lawyer*, who going from the *Bar*, after he had entertain'd the Audience, with an *Harangue*, that he thought was something to the Purpose, was heard muttering to himself, *Non nobis, Domine ; Non Nobis* : Whereas the Presumptuous *Spaniard*, after he had heard an Account of the *Prodigious* Courage, and *Constancy* of *St. Laurence*, during the Torments of his *Martyrdom*, would by no means allow it to be the effect of God's *Grace*, but ascrib'd it, entirely, to the right

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Natural, Unassisted Spanish Valour.— And now is your time, Sir, if you have any thing to offer in his Behalf, in *Arrest of Judgment*; for otherwise I shall proceed to *Sentence*, and conclude, *from what has been prov'd against him*, that your *Sincere Author*, is no *Sincere Christian*.

New. I thought I shou'd have had a great deal to say; But your last manner of *explaining* his Words, and proving in *what Sense* they are to be understood, has cut me short, and prevented me. I design'd, I confess, to have turn'd to *several Passages*, in the Book, in *opposition* to those which you have alledg'd against him; But shall, now, only mention *one*, which I think can't possibly be explain'd any otherwise than according to, what you call, the *Ecclesiastical Sense* of the Word, *Grace*. 'Tis the latter end of one of his Prayers, *p. 212.* where he says, "Guide me, O Lord, and govern me by thy Holy Spirit in my sincere Endeavours to attain Everlasting Life.— Pray, what do you think of that?"

Old. You certainly have made the *strongest* Objection against me, in his Favour, with relation to *this Article*, that the whole Book will admit of. For I confess that if I had met with the *like Expressions*, in any *other Author*, who had not at all explain'd himself, upon the Subject, nor given me *Reasons* from *other Passages*, in his Book, to believe that he *didn't* Understand the Words *Spirit of God*, or *Grace* of

of God, in the true sense of the *Church*: I shou'd readily have granted that he *did* believe the *Grace* of God, in the same manner that the *Church* does. But in *this Case*, we can't do better than follow our Author's *own* Directions p. 96, and 'Consider the whole *Tenor*, 'and *Scope* of the Writer, which will allways 'best lead us to his most *probable* meaning, in 'such places as we cannot in the *clearest* manner explain.

New. I have nothing to reply. But while we are upon this *Topick*, give me leave to ask you, *Why* we may not as well allow of *Grace*, in his sense of the Word, to be an *Inclination* of our *Wills*, to *Good*, proceeding from *Natural* Causes, if that will be *equally* serviceable to Us; and is more *intelligible* than the *Ecclesiastical* Sense, which supposes it to be the immediate Operation of the *Deity*, and looks more, as he calls it, like *Charms*, or *Clock-work*? I must own, I don't see any *Inconvenience* in admitting such an Opinion.

Old. Yes, Sir, Both an *Inconvenience*, and an *Absurdity* would follow from it. For if *Grace* be, not an *immediate* Influx of the *Divine Spirit*, but an Operation of *Natural Causes*; then *Grace* cannot be *Universal*: Because *Natural Causes* cannot work upon all Persons *alike*, which the *Divine Influx* must be allow'd capable of doing. Some Persons are *incapable* of being *work'd* upon, by *Natural Causes*, from want of *Learning*, or such a
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sufficient Degree of *Reason*, as will enable them to see the *Consequences* of Things, by which *Perception alone*, *Natural* Causes, in his sense of the word *Natural*, must be supposed to operate: Others, tho' they don't want a *sufficient* Degree of *Reason*, and *Understanding*, yet, have that *Reason*, and *Understanding* so far *blinded*, by their predominant *Lusts*, and *Passions*, that *Natural* Causes, in that Case, can no more *work* upon them, than a *Load-stone* upon a piece of *Iron*, if a piece of *Wood*, or any other *too Gross Medium* be interpos'd: Which *Original* defect of the *Understanding*, it self, or *Adventitious* Depravity, arising from the *Passions*, can very equally, and *Universally* be surmounted by the assistance of an *All-powerful Agent*. If therefore we *acknowledge* that the *Human Will* must *necessarily* receive some *Extraneous* Inclination towards Good, before it is capable of *pursuing* it, which is the Doctrine of the whole *Christian Church*: The *Grace* of God, according to the *Ecclesiastical* sense of the Word, must *necessarily* be allow'd to be that *only*, *Inclining*, Power: because all other Powers are incapable of effecting such an Inclination, *Universally*; And by consequence whoever does not admit of *Grace*, according to such an *Ecclesiastical* sense, admits of no *Grace*, at all, and thereby commences a downright *Pelagian*.

Now. I clearly perceive the force of your
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Argument, and am convinc'd by it. But as I enter'd upon this *Conference* with a Sincere *Desire* of *Instruction*, which, from what I several times heard my *Uncle*, whom you *mention'd* the other Day, speak of you, I believ'd you was very capable of giving me: I must *Ingenuously* confess my Ignorance, and ask you, further, Why, since Grace is so *Necessary* to all Men, God does not give it to all Men?

Old. He does; and upon the most *easy* Conditions: There is no Promise more *clearly*, and *certainly*, made to us in *Scripture*, than that God *will* give us His Grace, if we sincerely *ask* it of him, *for* and *thro'* the *Merits* of *Christ Jesus*. *Ask*, says our Blessed Saviour, in *St. Matthew*, *and it shall be given you*. And inforces our Belief of it, by observing, that even a *Man*, a *Natural Parent*, will give such good things to his Children, as they desire of him; and concludes, from thence, very *Emphatically*: 'How much more shall your *Father*, which is in *Heaven*, give good things 'to them that *Ask Him*.

New. I am satisfy'd.

Old. If you Please then, Sir, I will proceed to shew you, as I propos'd *Secondly*, that the Author of *your Book*, must necessarily be an *insincere* Man, if he *continues* his *Preferments* in the *Church of England*.

New. Pray call it no more *my Book*, I begin to be *asham'd* of it.

Old. I am glad to hear you say so: I hope
when

when we come a little further, to give you *still* better Reasons for it. But that I may proceed *Regularly* as I intended: His *Insincerity*, from *Continuing* his Ecclesiastical Preferments, appears from Hence; That every one; before he can *receive* any Preferment, in the Church of *England*, must declare his *Belief* of all the *Thirty Nine Articles* of Religion, and not only do this by *Word*, but witness it, also, by a *Subscription*, under his Hand, in *Writing*; and that without any *Reserve*, *Exception* or *Qualification*, whatsoever: and likewise declare his unfeign'd *Assent* and *Consent*, to *all*, and every thing, *contain'd*, and *prescrib'd*, in the Book call'd the *Book of Common Prayer*, and *Administration* of the *Sacraments* &c. But that he does *not* Believe the Doctrine set forth by the Articles of Religion, or consent to every thing contain'd in the Book of Common-Prayer, appears from his *not* Believing such things, as I have already *prov'd* him not to Believe, and from his Dissenting from the Doctrine contain'd in the *Church Catechism*, which I shall more regularly prove upon him, by and by. If then his Preferment was given him, upon *Condition* of such Belief, and Assent, which he knew, in his Heart, he was utterly a Stranger to: He must be a very *insincere* man to *accept* of such Preferment, and make such *Subscriptions*.

F

New.

New. I can't say *that*. For *perhaps* at the time of his Subscribing, and Declaring his Assent, he *did really* Believe, and assent, in such a manner as he profess'd to do, tho' he might happen upon *Good Grounds* to change his Opinion, *Afterwards*.

Old. It is very true, Sir, But then a Man who acts Sincerely, and *Conscientiously*, will *renounce* his *Preferment*, upon such *change* of Opinion; For tho' the *Letter* of the Law be, that you shall only declare your Belief, and Assent, at the *time* of your *receiving* your Preferment: Yet the *Intention* of the Law is, manifestly, that you shall *continue* the one, as as long as you continue the other. For the *End* and *design* of the Law is not to search out what is any *particular* Man's Belief, at any *particular Time*, But to prevent *any* man, at *anytime*, from teaching, Publickly, any such Doctrine of his own, as is *repugnant* to the *establisht* Doctrine of the *Church*; which he wou'd be enabled to do, shou'd he ever *alter* that Sound Belief, and Opinion, which was at *first* requir'd in him, and *yet keep his Preferments*. Whoever therefore *continues* to possess those Preferments, *Absolutely*, which he knows were intrusted with him, upon *Condition*, and is conscious to himself of an *Unwillingness*, or *Incapacity*, to perform those *Conditions*: continues his Possession *contrary* to the *Intention* of those whom he at first enter'd into *Covenant* with: and, by consequence,

quence, cannot be said to Act *Uprightly* and *Sincerely*.

New. Yes; According to your *own* Argument, I think a Person *may Conscientiously* retain his Preferment, *tho'* he *changes* his Opinion: For you suppose the *intent* of the Lawgiver to be *no more*, than a *Prevention* of any Person, from *propagating* those Doctrines, and Opinions, which are *contrary* to the *Establish'd* Doctrines of the Church. If therefore a Person does *really* Believe such a Doctrine, as is requir'd of Him, at the *time* of his Subscribing, and shou'd afterwards *change* that Opinion, and yet never *directly*, or *indirectly*, oppose or *contradict* such a Doctrine: I think he Acts conformably to the *Intention* of the *Lawgiver*, and may therefore be a *Sincere* man, *tho'* he does not *resign* his Preferment.

Old. I confess your Answer to be *right*, and *Pertinent*, and that I shou'd have *added* to the Intention of the *Lawgiver*, the *Positive* Propagation of the *true* Faith, and Doctrine, by all such as are *promoted* in the Church, as well as a bare *prevention* of the *contrary*. Which *additional* Intention may as *fairly* be suppos'd, as the other; and then, in that Case, no man can *conscientiously* retain his Preferment, upon *change* of those Opinions, which he at first *subscrib'd* to. But, however that matter be, *Our Author* must stand condemn'd, from your own Concessions: for all that we know, of his *Change* of Opinion, is from what he has

publish'd to the World, in *Print*; and which I have *prov'd* contrary to *those Articles*, which he at first *subscrib'd* to.

New. You have, *now*, I confess, quite clear'd the matter, and I have nothing to reply to it. But think it very strange, that a Man of so great *Judgment* and *Learning*, as the Author is generally *reputed* to be, shou'd be so grossly *mistaken* in Affairs of this *Nature*, which he must *Necessarily* have consider'd.

Old. All that I have been *proving* to you, and which you have acknowledg'd to be *true*, will account, very well, for such Proceedings. But since I find you are still *Bias'd*, as I doubt not but many *others* are, by his reputed *Sagacity*: I will endeavour to set you right upon *that Score*, likewise; and shew you that he is liable to make as great *mistakes* in his *Paraphrases*, and Comments, upon Scripture, as all those who have gone before him, and whose Reputations in that way, he tramples upon, with so much Injustice. And the first *Instance* I shall give you of it, is from p. 59, of his Book; where he first gives us the 20th and 21st Verses of 1 Cor. 11. *When ye come together therefore into One place, This is not to eat the Lord's Supper. For in eating every one taketh before other, his own Supper: and one is hungry, and another is drunken:* And then proceeds to *Paraphrase* upon them, in this manner: 'When therefore you come together, & professing to eat and drink in remembrance
of

' of your Master, and at the same time behave
 ' your selves indecently, as I have been in-
 ' form'd you do: This I tell you plainly is
 ' not to eat the Lord's Supper as it ought to
 ' be eaten, according to the design of the In-
 ' stitution: For as I hear, many of you be-
 ' have your selves rather as Persons eating
 ' your own Suppers, to satisfy and even in-
 ' dulse your own Appetites: Those of you
 ' who are able to provide Plentifully for
 ' themselves, eating at that Feast, to which
 ' you join the Lord's Supper, without wait-
 ' ing for their Poor Brethren, and not like
 ' Persons meeting to partake of a Common
 ' Feast. And thus in the most indecent man-
 ' ner the Poor Man in this Assembly, is hun-
 ' gry without being satisfied, whilst another
 ' who can supply himself plentifully, feasts
 ' himself even beyond due bounds. And after-
 wards proceeds to something else.

New. Very well, Sir, and pray where are
 the *faults* of this *Paraphrase*, I think it very
Natural.

Old. You shall see:— It *supposes* that the
Coming together, which the Apostle reproves
 in the *Corinthians*, was to *eat* the *Lord's Supper*:
 whereas from the whole *Tenor* of his Dis-
 course, it appears, plainly, that the Irregu-
 larities he condemns in them, was their ill
 Behaviour, at the time of their eating the
Agapa, or *Feast of Charity*, which the *Primi-*
tive Christians always *Celebrated that day* in
 which

which they assembl'd to eat the *Lord's Supper*; and *not* any Irregularities they were guilty of, in receiving the *Sacrament it self*. And this appears from a more Natural Construction of the Words; *This is not to eat the Lord's Supper*, and which will make the *sense* of the Verses to run thus: 'When you come together into one place; (This is *not* to eat the Lord's Supper [*that I am speaking of, but the Agape.*]) For the eating that I would condemn in you is where every one taketh before other his own Supper; that is the Rich, who bring store of Provision along with them, eat it amongst themselves, and don't let the Poor have any share of it, till after they have done with it, and can eat no longer; which eating they sometimes continue to very great excess (for as to *such* a manner of Eating, at the *Lord's Supper*, I know very well that can't possibly be done: The establish'd *Rules* of the *Church* have *settled* that matter, and you must necessarily be all joint Partakers together, at one time.) Hitherto, therefore, which is all that is contain'd in those two Verses which are Paraphrased by our Author, *nothing* is said about the *Sacrament*: Which is not mention'd by the *Apostle*, till the *twenty-third* Verse, when he seems to bring it in as a *Pattern*, how they shou'd behave themselves at the *Agape*, by laying a *Stress* upon the Words *Break, Take, Eat, Drink*; or as *St. Matthew*

expresses it, Drink you *All*. Signifying to them, that as their *Saviour's* Charity, and *Benevolence*, was *Universal*, that as he was desirous that *All* Faithful and Religious Christians, shou'd be *equally* Partakers of the *Benefits* of his *Body broken*, and *Blood shed* upon the *Cross*: so they shou'd take care not to *appropriate* to themselves, the Good things of *this* Life, but make an equal *Distribution* of them amongst their Poor Brethren, when they met together, at their Common *Feast of Charity*. And having thus, occasionally, mention'd the *actual* receiving of the *Lord's Supper*, he very *properly* goes on, to caution them against receiving it *unworthily*, Verse 28. *But let a Man examine himself*, and so, or then let him *Eat of that Bread*. Which is the same, as if he had said, and that Unworthiness which I am cautioning you against will be avoided, if you do but *examine* your Consciences some time *before* receiving it, in order to see what things you have done, that require *Repentance*, and gain *time*, and *opportunity* of making Restitution, and Satisfaction, to your *Neighbour*, if by chance you have injur'd him, and declaring by some publick and *outward* Act, that you are in *Charity with all Men*.

New. Why really, Sir, this *does* seem to be a fairer account of the matter.

Old. Whither it be *certainly* the real meaning of the Passage, I will not *presume* to say; But *this* I will *affirm*; that if *our Author's* Para-

Paraphrase be allow'd, *right*, the *Apostle* must be supposed to argue *very absurdly*.

New. Why so?

Old. Because he must *then* tell the *Corinthians*, That he had been inform'd that they did not Eat the Lord's Supper *Worthily*, or as it ought to be Eaten, according to the *Design* of the *Institution*. And why didn't they Eat the *Lord's Supper*, as it ought to be Eaten, according to the *Design* of the *Institution*? —Because they behaved themselves as Persons eating their *own* Suppers, without *waiting* for their Poor Brethren, and likewise eat beyond due Bounds—*Where*? *When* do they behave so indecently? At that Feast, to which they *join* the *Lord's Supper*. Pray observe — 'Not while they are *actually* eating the *Lord's Supper*: But at that Feast which they meet 'at, *before* the *Lord's Supper*.

New. Very well, Sir, and where is the *Absurdity* of all this? I profess I can't see it.

Old. Let *our Author* tell you himself.—Because, says he, 'A profess'd Christian; tho' 'very blameable in some parts of the Conduct 'of his *past* Life, who actually partakes of the 'Lord's Supper with that Religious *Remembrance* which is suitable to it: such a one, 'I say, cannot be said to do this particular 'Action in an *improper* Way, or to eat this 'Bread or drink this Wine *Unworthily*, that 'is *unsuitably* to the *Design* of the *Institution*, 'tho' he may, in *other respects*, have behav'd

'him-

himself *Unworthily* or unsuitably to so Holy
 a *Religion*. From whence *necessarily* follows
 a very great *Absurdity*, in the *Apostle*, to tell
 the *Corinthians* that they didn't receive the
 Sacrament *Worthily*: Because they had be-
 hav'd themselves indecently at the *Agape*.

New. You impose upon me, certainly;
 after such a plain assertion as this, the *Apostle*
must be allow'd to argue *very* *Absurdly*.

Old. I give you the Author's *own* words, I
 assure you. As you will find them, p. 81.
 which he *confirms* by telling us *again*, p. 174.
 that the *whole* Duty of receiving the *Sacra-*
ment is Comprehended within the Limits of
Eating, and *Drinking*, with a due Remem-
 brance of Christ's Death. — And, p. 121.
 bids us be *assur'd*, that those who partake of
 the *Bread* and *Wine* with a serious *Remembrance*
 of Christ's Death, cannot be in the number
 of those who may *justly* be said to Eat or
 Drink *Unworthily*. But in Fact: supposing
 the *Apostle* had argu'd so, he wou'd have ar-
 gu'd very *consistently*. The *Absurdity* is in
 our Author *himself*: to put such an Argu-
 ment in the *Apostle's* Mouth, and then *destroy*
 it, by so plain, and *Contradictory* an Assertion,
 in a few Pages afterwards. Which makes him
 not to deserve so good a Character, as he
 thinks *Decent* to bestow upon PAPISTS,
 'That they are generally *Self-consistent* in their
 ' *Absurdities*, and *all of a piece*.

G

New.

New. This, I confess, has something stagger'd the great Opinion I had form'd of his Judgment.

Old. Take another instance, of his *small* Acquaintance with *Ecclesiastical History*, and the *Rites*, and *Customs*, of the *Apostolick* Ages, All highly *necessary* for a good Interpreter of Scripture, from this same *Paraphrase*, which we have been Canvassing: It is where he supposes the *Agapæ*, to be a Feast *Preceding* the Celebration of the *Lord's Supper*; and not coming *after* it; as it certainly did in *those* Days.

New. How can we be sure of *that*, after such a long Distance of time?

Old. The *Fact* is expressly mention'd, by the most *Early* Writers; and no one *Antient* Author insinuates the contrary. We have an account of it from the *Primitive* Christians themselves, who were *judicially* examin'd, before *Pliny*, concerning that matter, in the Beginning of the *second* Century, and assure him that their *Custom* was *first* to meet all together, to celebrate the *Lord's Supper*, and *then*, *after* having returned a while (probably, as is *still* the Custom amongst *Devout* People, to their private Devotions) to meet again, *afterwards*, and partake of the *Agapæ*, or common *Feast* of *Charity*. *Plin. Lib. X. Epist. XCVII.* which *Custom* is likewise confirm'd by *St. Chrysostome*, who tells us, that When the *first* Christians had ended their

Pub-

Publick service, and been all Partakers of the *Lord's Supper*, they afterwards met at a Common Feast, which was provided by the *Rich*, and to which all Poor Christians were invited. As you will find it in his 21st, and 27th *Homil. Tom. V.* So it is plain *our Author* must have been *ignorant* of these *Antient Authorities*, and only borrow'd his *new fashion* Opinion, from two, or three, *modern* writers, who started up about Fourscore years ago, and cou'd possibly know *nothing* of the matter.

New. This puts the thing, beyond *Doubt*.

Old. It does certainly. But take two, or three, *more* Instances of the *like* Nature.—

New. No. Pray, Sir, save your self that trouble: I am fully satisfy'd *already*, that he is not only an *Insincere* Man, but a much worse *Critick*, and less *Judicious* Writer, than I took him to be. But *notwithstanding* all this, what he says about the Sacrament *may* be true, tho' I confess it is not so *probable*; and I shall not *give it up*, unless you *prove* it otherwise: And therefore I desire you to proceed to *that*.

Old. I am very willing, and *prepared* to do it: But don't think I am less *good Natur'd* than *our Author*, whatever opinion you may have of my other Qualifications. I am satisfy'd you must be *tir'd*, by this time.—Suppose, therefore, *as he says*, you go and take *Breath* a little, and let us return to the Argument again.

New. By no means. I am not in the least
sir'd.

Old. You are Complaisant—I am sure you
must—Pray let it be so.

New. I have no *Engagement* upon my Hands;
Suppose, then, I come again at *Four o' Clock*:
Will that time suit *you*?

Old. Very well, Sir.

New. 'Till that time, then, I will take my
leave of you.

Old. Sir, your Servant.

DIA.

DIALOGUE III.

Old. New.

New. **M**R. *Oldways*, I return to you, again, with a great deal of Pleasure; for, since I parted with you, I have had a most convincing *Proof*, of the very bad Consequences, of the *Fundamental* Doctrine of *this Book* of ours, upon which every thing that it says, concerning the *Sacrament*, seems, altogether, to depend. I mean, that in all Cases we do our *Duty*, if we stick to the *Letter* of the Law: And that *all beyond*, or above, *what is written*, as it expresses it self, *p. 181.* is no better than a *Dream*. And since I find the *Consequences* of its Doctrine to be Bad, I begin to suspect that the Doctrine, *it self*, must be so; and therefore shall *gladly* hear what you have to say *against* it.

Old. I don't doubt but You will, every Day, more and more, hear of the *bad Consequences* of such a Book: But pray what are these *particular* Instances, you have so *lately* met with?

New. As I stepp'd into a *Coffee-House*, I found a *Young Gentleman* very angry with the *Waiter*, for not making more Haste with his *Tea*; and *Swearing*, that if he thought he shou'dn't

shou'dn't be *Hang'd* for it, he wou'd *cut his Ears off*. Upon which another, of his Acquaintance, who seem'd a *Grave*, Sensible Man, said sure, Sir, there are *other* Laws which wou'd *restrain* you, besides the *Law* of the *Land*? Not that I know of, says the *first Gentleman*. What think you, says his *Friend*, of the *Sixth* Commandment: *Thou shalt do no Murder*. Why what of that says the other, I did'nt say I'd *Murder* him. But sure, reply'd his *Friend*, you think that *all* such *kinds* of *Violence* and *Outrage* are forbidden by it, as well as *Actual Murder*. Oh! by no means, said the other, you might as well suppose that because I am Commanded not to Commit *Adultery*, I am therefore restrain'd from *simple Fornication*. I shou'd indeed think so, says his *Friend*. That *may* be, says the *first Gentleman*: But as we have a *right to be Freed from all Impressions of Superstition*, The *New Book*, that is come out, about the *Sacrament*, assures Us, that We must not think above what is *Written*, of that which can receive its Value *only* from what is *Written*; and that any thing beyond it, is no more than a *Dream*. Page Sir, says he, do you mind me, page of the *New Book*, about the *Sacrament*, One Hundred, Eighty, and One. At which his *Friend* shook his Head, and went out of the Room; and for my own part I was so *Shock'd* at his *Inferences*, that I left the Room my self, and came directly hither.

Old. I am sorry, Sir, to hear that this *Idle* Book has *already* done so much Mischief: But this Lucky Accident will save me a great deal of trouble, by having *Experimentally* shewn you the Absurdity of always sticking to the Letter, tho' no *High Figurative* Expressions be made use of by the *Writer*, the only Case in which *the Book* will allow us to depart from it: and which was the *first* thing I design'd to have prov'd to you by *Argument*. But now I shall directly proceed to my Promise, and shew you that the *main* Doctrine contain'd in *the Book*, with relation to the *Sacrament of the Lord's Supper*, is *False*, and *Groundless*. I don't design to *tire* you with a Discourse in *Form*, upon every Article of it, that I shall Object to: but only give you a few, *short*, Arguments; which will be of *some* Service to you, at least, till the matter is more *fully* handled, by some abler Person; who, I don't doubt, will *very shortly*, appear in a more *Copious*, and *Accurate*, Dissertation. Tho' I assure you, that if you look into any *Controversial* Books of *Divinity*, particularly the very Learned Dean *Sherlock's* UNION and COMMUNION with *Christ*, and his *Defense* of it, you will find the greatest part of our Author's Absurdities refuted, over, and over, already. But as *Infidels*, and *Hereticks*, spring up every day, encourag'd by reading the Productions of *one another*, without urging any *other* Arguments against the *Truth*, than what has

has been made use of, at least, *Seventeen hundred times*: that they mayn't pretend they are *unanswer'd*, we are forc'd to *repeat* the *same* Solutions of their *Difficulties*, as had been *before* given them. But, before I go any further, you must give me leave, Sir, to tell you, that tho' the general *Scope*, and *Tenor*, of *the Book*, might Justify you in a *low*, and *mean*, Opinion of the *Sacrament*, and induce you, upon a *Superficial* reading of it, to Imagine, that if you did but actually *call to mind* our Saviour's Death, at the *time* of *receiving* it, you might lawfully practice any other Indecencies, such as you mention'd the Other Day: yet, if you observe the Book *closely*, you will find, that by way of *Salvo*, It generally *tacks* the Word *Suitable*, to *Remembrance*, so that, to do it Justice, tho' it seems unwilling to allow the *Institution* to be a *Christian Sacrament*, yet it does not tell us that the Actual receiving of it, is *consistent* with any *actual Immorality*, at the *same* time. So that you can have no Plea, not even from *the Book*, for talking in such a *Ludicrous*, and *Profane* manner. Tho' I think, never the less, we cannot *sufficiently* condemn such a Book, as is written in *such* a manner, as to be capable of *such* Immoral *Constructions*.

New. I acknowledge, Sir, the true *Friendlyness* of your *Reproof*; and heartily thank you for it. And must confess that some Discourse, which pass'd amongst Us, the Night before

before, at *the Clubb*, which you mention'd, where almost *every* one agreed that *such* Consequences were *fairly* to be drawn from *the Book*, had made *too* strong an Impression upon me; and occasion'd my expressing myself in *such* a manner, as I did at our *first* Meeting. But I am now Heartily *asham'd* and *sorry* for it. And assure you, that, if by any *Short*, but *Clear* Arguments, you can enable me to *undeceive* my *Companions*, I will make use of them, with the Utmost *Sincerity*.

Old. The *Nature* of our Conference will not permit my Arguments to be *long*; and since you *encourage* my Endeavours, by the *good use* you promise to make of them, I will attempt your Satisfaction *both* ways.— First, then, you must observe, that *the Book*, at *setting out*, argues that the *Sacrament* is an Instituted Duty, and that no one can be a *Judge*, but the *Institutor* himself, of what he design'd should be contain'd in it: And that it cannot be doubted, but that *Christ* himself sufficiently declared to his first, and immediate Followers, the whole of what he design'd should be understood by, and imply'd in it: And that all such Explanations are contain'd in the first, and earliest, accounts of it: Which *Earliest Accounts*, are the Passages, in the *New Testament*, that relate to this Duty: And must be supposed *all* that was *Necessary* towards a right Understanding of it: From which the Author *concludes*, in se-

H

veral

veral parts of his Book : That the Doctrine
*Of a Necessary Consecration of the
 Elements of the Lord's Supper by
 a Priest.— Of a previous Self-Exa-
 mination necessary to a worthy re-
 ceiving of those Elements after Con-
 secration.—Of any Benefits accruing
 to us from the actual receiving of
 them.—Of the Sacrament it self be-
 ing any Renewal of a Covenant.—
 And lastly, Of some other Posture's
 being necessary for us to receive the
 Sacrament in, than what is De-
 cent at a Common Meal :* Not being
 declared to us in any Passages of the New
 Testament, is not Necessary for us to Believe
 or Practice. To which we Answer, in Ge-
 neral: that all these things are declared to us,
 in several Passages of the *New Testament*, ei-
 ther by the Letter, or by *Necessary Implica-
 tion*: and therefore they are necessary for Us,
 both to Believe and Practice. — And First,
 with regard to Blessing, or Consecrating, the
 Elements; St. Matthew c. 26, v. 26. speaking
 of the Sacrament, says, *Jesus took Bread, and
 Blessed it.* To which our Author replies:
 The Word *It*, tho' it be found in our *Transla-
 tion*, is not in the *Original*; and if any Word,
 at all, is to be understood, it must be *God*. And

our

our *Translators*, says he, were so sensible that the *Original*, in this place, did not require *IT*, to be inserted, that they did not add it to St. *Mark* 14. 22. tho' the very same *Greek Word* εὐλογῆσαι is used by *Him*, as was used by St. *Matthew*. Oh, *Sincerity!* Our Printed English Translation of St. *Mark* 14. 22. runs thus: *Jesus took Bread, and blessed, and brake it.* Let any Honest Reader then tell us, whither or no *It* isn't as really added to *blessed* in *this* place, as in the *former*. But believing himself, that this *won't do*, He will next have it, that the word εὐλογῆσαι signifies εὐχαρισῆσαι *having given Thanks*, and then we must necessarily exclude the Word *It*. And that the Word εὐλογῆσαι must signify εὐχαρισῆσαι he proves from St. *Matthew's* using the Word εὐχαρισῆσαι when he speaks of the *Cup*; which being the same Word that St. *Luke* and St. *Paul* use of the *Bread*; εὐλογῆσαι and εὐχαρισῆσαι he says must necessarily signify the same thing: 'Because no one can say, that Blessing the Bread, in any sense different from *giving Thanks to God* over it, was any more *needful* or *agreeable* to our Saviour's design, than doing the same to the Cup. To which we answer, again, that every Man of Learning might say, that it *was* more agreeable to our Saviour's design, to Bless the Bread, in the Ecclesiastical Sense of the Word, than to bless the Cup. Because, as our Author himself allows, the Institution of our Lord's Supper, was, in outward Circumstances,

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*Of a Necessary Consecration of the
 Elements of the Lord's Supper by
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 mination necessary to a worthy re-
 ceiving of those Elements after Con-
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 at all, is to be understood, it must be God.* And
 our

our *Translators*, says he, were so sensible that the *Original*, in this place, did not require *IT*, to be inserted, that they did not add it to St. Mark 14. 22. tho' the very same Greek Word *εὐλογῆσαι* is used by *Him*, as was used by St. Matthew. Oh, *Sincerity*! Our Printed English Translation of St. Mark 14. 22. runs thus: *Jesus took Bread, and blessed, and brake it.* Let any Honest Reader then tell us, whither or no *It* isn't as really added to *blessed* in this place, as in the *former*. But believing himself, that this *wou'dn't do*, He will next have it, that the word *εὐλογῆσαι* signifies *εὐχαρισῆσαι* having given Thanks, and then we must necessarily exclude the Word *It*. And that the Word *εὐλογῆσαι* must signify *εὐχαρισῆσαι* he proves from St. Matthew's using the Word *εὐχαρισῆσαι* when he speaks of the *Cup*; which being the same Word that St. Luke and St. Paul use of the *Bread*; *εὐλογῆσαι* and *εὐχαρισῆσαι* he says must necessarily signify the same thing: 'Because no one can say, that Blessing the Bread, in any sense different from giving Thanks to God over it, was any more *needful* or *agreeable* to our Saviour's design, than doing the same to the Cup. To which we answer, again, that every Man of Learning might say, that it was more agreeable to our Saviour's design, to Bless the Bread, in the Ecclesiastical Sense of the Word, than to bless the Cup. Because, as our Author himself allows, the Institution of our Lord's Supper, was, in outward Circumstances,

very conformable to the *Jewish Paschal Supper*: and the *best* Writers, amongst the antient Jews, assure us, that part of that *Paschal Ceremony* consisted in an actual *Blessing* of the Bread *itself*: But speaking of the *Wine*, they only say, it was the *Custom* to sing *Praises* over it. *Basnage, Hist de Juifs, Tom. 3. p. 623.* But we affirm, our Saviour bless'd *both*. And, to *return* him his Argument, say, that εὐχαριστίας used by St. *Matthew* and St. *Mark* concerning the *Cup*, must necessarily signify εὐλογίας: because, as he will have it, εὐλογίας signifies εὐχαριστίας: But, that εὐλογίας signifies an actual *Blessing* of the *Bread*, appears from St. *Paul's* saying 1 *Cor. c. 10. v. 16.* in a most express manner, *The Cup of Blessing which we bless* ὃ εὐλογῶμεν; therefore εὐχαριστίας must signify an actual *Blessing*, too; and therefore likewise it is no *Argument* to say, that εὐλογίας does *not* signify an actual *Blessing* when spoken of the *Bread*, *because* it is the same with εὐχαριστίας which is spoken of the *Cup*: and by Consequence the Particle *IT* may very *honestly* and *fairly* be continu'd in our *Translation*, as it stands at present, and the word εὐλογίας must necessarily signify that the *Elements* were *actually* bless'd, or *Consecrated*. Which *Consecration*, as it appears to be an Ecclesiastical *Rite*, I think no one will pretend to say, can ever *properly* be perform'd by any but a *Priest*. What our Author says, in his *Marginal Note*, to prove that even the last words, quoted from St.

St. Paul, can't signify any *actual* Blessing, is so very *trifling*, that I think it needless to repeat it. But proceed, *Secondly*, to say, with regard to the *Necessity* of Self-Examination, that St. Paul tells us 1 Cor. 11. 28. *Let a Man examine himself, and so, or then, let him eat of that Bread, and drink of that Cup.* But here again our Author won't allow, that the word *So* signifies *Then*, tho' he confesses that it *seems* to do so: But will have *So* to signify, *in such a manner*, that is, instead of an *Adverb* of *Time*, he wou'd have *So*, to be an *Adverb* of *Similitude*, and the Sense of the Verse: 'Let a Man examine himself, and eat in *in such a manner* of the Bread. But, to this we say, that if the Word *So*, is to be understood as an *Adverb* of *Similitude*, it must necessarily be supposed *Relative* to something going before; and *that*, the Rules of *Grammatical* Construction tell us, is the *immediate* Antecedent of the *like Nature*: And the Nature of the *Similar* Adverb *So*, shou'd we grant it to be *Similar*, and not *Temporal*, being *limited*, by the subsequent Words, to *Eating* and *Drinking*, The *immediate* Antecedent, which any ways relates to *Eating* or *Drinking*, is, *Unworthily*; and then the Sense of the Verse must be, according to the *Grammatical* Construction of it, quite contrary to the Apostle's meaning, and we must make him say, 'Let a Man examine himself, and let him *Unworthily* eat of that Bread.

New.

New. In such a Case, I don't see why we *mayn't* break thro' the Rules of Grammatical Construction, in order to prevent a gross *Ab-surdity*, which wou'd follow from preserving them.

Old. True Sir: But I hope you won't say he is an *Honest* and fair Interpreter, who does it without *Necessity*: in order only, as he *thinks* to make the Sense *Better*. If the Sense is *sufficiently* good without it, you are oblig'd *strictly* to adhere to *all* such Rules: For otherwise an *Interpreter* makes his *Author* say, what he *thinks* he *shou'd* have said, and not what he *does* say. And in this Case our Author, himself, confesses that there *is* a fair, and good, Sense to be put upon the Verse, supposing that the *common* and *obvious* Sense of the Word *So* be retain'd.— Nor is there any *Truth* in the *Reason* he gives, *why* he wou'd have the Word *So*, to signify in *such a manner*, and not, *Then*: 'Because the *Subsequent* Verse, *For he that eateth and drinketh Unworthily* &c. 'will be better connected by it, to the *former*. For certainly the Particle *For* is with as much *Propriety* used after 'Let a Man Examine himself and *so*, or *then* let him Eat, as after 'Let 'a Man examine himself, and after *such a manner* Eat. For some Direction to receive the Sacrament *worthily* must *Necessarily* be *imply'd*, in both Cases, to make the Particle *For* of any force; And such Direction is no more *express'd* by the Words, 'Let a Man examine

'amine himself, and after such a manner Eat, than by saying, 'Let a Man examine himself, 'and *so*, or then let him Eat: But may as fairly be supposed contain'd in the General Direction *to examine one's Self*, as to observe any particular *manner of Eating* whatever.

New. I, suspect a Man has not *much* to say, who Picks out *Its*, and *So's*, to quarrel with.

Old. All the Cavils against the Sacred Writings have no *better* support when you come to examine them. — But *thirdly*: with relation to the *Benefits* accruing to us, from a worthy Participation of the *Sacrament*, we alledge, 1 Cor. 10. 16. *The Cup of Blessing* which we Bless, *is it not the Communion of the Blood of Christ?* And this our Author himself confesses, is by *many* Learned men interpreted to signify a Communion, or partaking, of *all* the *Benefits* of *Christ's Body* broken, and *Blood* shed. But this likewise he Denies.

New. Why so?

Old. Because, says he, the *Greek* word Κοινωνία which is render'd a *Communion*, signifies properly a joint Partaking of something in common, with others of the same Society, and that *something* can signify *no more* than eating *Christ's Body*, and drinking *Christ's Blood*: And *If* St. Paul had made use of the *very* expressions of the *Institution*, the matter wou'd have been *plain*, and the Sense of the Passage run *thus*; which he gives us in a long Paraphrase. To which we *Answer*, that *If* St.

St. Paul had added the word *Benefits*, to the word *Communion*, then, the Question wou'd have been as clear on the *other side* : But as we are not to argue from what the Apostle *might* have said, but from what he *does* say, He must therefore *prove* that *Koinonia* signifies only a *Joint Partaking*; and if he does, he must still prove that the *something*, which is partaken of, *can* signify *no more* than eating *Christ's Body*, and Drinking *his Blood*, that is, as he wou'd have it, by way of *Remembrance*. Otherwise we *still* say, that the Passage, above quoted, ought to be understood of a Partaking of all the *Benefits* of Christ's *Body* broken, and *Blood* shed. And here, Sir, you must observe, that *our Author* makes no *proof* of either of the *Assertions*; excepting in what he *Argues*, and concludes from his *own Paraphrase*: which is of no *Authority*. I say he makes no *other* proof of them, *till* he comes again to argue, from the Apostle's *own words*, at the Conclusion of his, the *Apostle's*, Argument v. 21. 'Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be partakers of the Lord's Table, and of the Table of Devils. From which *the Book* argues, that if any *Communion*, or joint Participation, of *Benefits*, is to be understood in the former 16th verse, *then*, to make the Apostle *conclude rightly*, we must suppose him to say, 'Ye cannot be partakers of the *Benefits* of the Lord's Table, and the *Benefits* of the Table of the

Hea-

Heathen Deities: which, says *the Book*, he cou'dn't do, *Because* no Benefit cou'd possibly be suppos'd *by him*, to accrue from these, even to the Heathen Worshippers, themselves, To which we *reply*: No Benefit, it is true, cou'd possibly be suppos'd, by the *Apostle himself*, to accrue to them: but he might without any Absurdity suppose, that the *New*, perhaps *half-converted Corinthians*, might suppose it, and *then* his Argument wou'd be very *Rational*, and *Conclusive*. For any thing, therefore, that *our Author* has said, *against* the *Interpretation* of so many *Learned Men*, it must still be thought *good*, and we must believe that *real Spiritual Benefits*, accompanying a worthy Participation of the *Sacrament*, are declar'd in *Scripture*. But amongst all those *Learned Men*, whom he *allows* to have interpreted this passage of *Scripture*, *against* him, I Fancy his thoughts were *chiefly* running upon the present *most Reverend* and *Worthy* Lord A.B. of C——y (*whom God long preserve*) for that truly *Christian* Prelate, in his very useful *Catechism*, p. 156, tells the *Quest*, that the *Bread* which we break, is not only in *Figure*, and *Similitude*, but by a *real*, *Spiritual Communion*, Christ's Body. And the *Cup of Blessing* which we *bless* is by the same *Communion*, Christ's Blood. And quotes no *other Authority* for saying so, but *this Passage* of ours 1 Cor. 10. 16.

I

New.

New. Did you know who our Author is, as well as I do, you wou'd more than *Fancy* it.

Old. But in *further* support of *that* sense of the Words ; we say, that Κοινωνία is allow'd by all *Lexicographers*, to signify *Consortium* or *Fellowship*: and this Sense of the Word *the Book* it self allows: For at Verse the 20th of this Chapter, it explains the *Fellowship* with Devils, by *Communion* with Devils. Now, wherever there is *Fellowship*, there is *Union* of *Interests*; and therefore if by Eating of the *Bread*, and drinking of the *Cup*, we are said to have *Fellowship* with *Christ*, we must be said, in some sense, to become Partakers of his *Merits*, and thereby receive some *actual Benefit*, from such a *Participation*.

New. I think your Argument very much to the Purpose.

Old. Fourthly, then, we say that the Institution of the *Lord's Supper* is an *actual Covenant*, declar'd so by Heb. 10. 29. 'Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctify'd, an *Unholy thing*? But this *the Book* pretends to destroy, by *supposing*, all along, that the *Eucharist*, or *Sacrament*, was no more than a *Commemorative* Institution: And that whatever mention is made of a *Covenant*, or *new Covenant*, by the *Evangelists*, or *Apostles*, is solely to be referr'd to the *Baptismal Covenant*; and is not spoken

of

of the Sacrament, as being any Covenant *it self*: and therefore expressly says p. 166. that if the Baptismal Covenant is *broken*, the partaking of the *Lord's Supper* cannot *renew* it. To which we answer, *First*, that there must necessarily be some *other* Covenant *alluded* to, in the *New Testament*, besides the Covenant of *Baptism*, from the words of the Apostle, above quoted, '*The Blood of the Covenant*: For the *Articles* of the *Baptismal Covenant*, consist only in *Repentance*: Faith in Christ: and *Sprinkling* with *Water*, in the Name of the FATHER, SON, and HOLY GHOST; upon performance of which conditions *alone*, God promises a *Pardon*, and forgiveness, of *Sins*. And *Secondly* we say, that the Sacrament of the *Lord's Supper* must *necessarily* be that *other* Covenant, because there is no *other* Covenant, mention'd in the *New Testament*, part of which is, that we shou'd partake of the Body, and *Blood* of Christ. And the mistake of *the Book* arises from *this*, that whenever the Author finds it asserted, that the *Sacrament* of the *Lord's Supper*, is a *Renewal* of the Baptismal Covenant, he supposes it to *mean*, that the *Covenant* of *Baptism* is enter'd into *afresh*; and therefore argues against the *Possibility* of Sealing it a *second* time. Whereas no *more* is meant by it, than that the *effects* of the *Baptismal Covenant* are *renew'd*, after forfeiture, by *another* Covenant, of the like Nature. And this we say was the *end* and

design of our blessed Saviour's Instituting the *Lord's Supper*, (over and above the *Commemorative* design of it) that whereas the *Sacrament* of *Baptism* left possible room for the entering in of *New* and *Gross Errors*, (and which not being consistent with the *Vow* thereof, made it so much the more difficult to believe, that there was any *Remedy* to be had, from the Graces of *that* Sacrament, which were *forfeited*, by the Violation of its *Vow*) there might *actually* be *another Remedy*, which, (as the former was *apparent* to our *Senses*,) might *also* consist of Signs both *outward* and *Visible*: Which outward Signs of *Benediction*, *Bread* and *Wine*, he chose preferably to any others, in Conformity to a like Ceremony, practis'd *before*, amongst the Jews. And as he well knew that the *Depravity* of Man's Nature, wou'd occasion his *frequent* falling, he, very *Graciously*, permitted, and Commanded, that this *Renewing Sacrament*, shou'd be *frequently* Administer'd, instead of the *Reiteration* of *Baptism*: than which Sacrament it was design'd to be more extensive, as containing also a *Perpetual Memorial* of his Death, and Passion.

New. Your Notion then, of this matter, is, if I take you right; that the *Sacrament* of the *Lord's Supper* is a *new* Covenant which we must Necessarily enter into, after we have once broken our *Baptismal-Covenant*, by any continued Course of Wickedness: and that this

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New-Covenant consists of the *same* Articles with the *former*, excepting that the outward Ceremony of *Water*, is chang'd into *Bread*, and *Wine*, which becomes *verily* and *indeed* the *Flesh*, and *Blood* of *Christ*, to all those who receive it *Faithfully*: and is also to be consider'd as a *Memorial* of his Death, and Passion.

Old. So I wou'd be understood.

New. This account, then I confess seems to make the *Institution* so *worthy* of its *Divine* Author, that from the *Nature of the thing*, I judge it *right*: Therefore only desire you to proceed to the *last* thing, I think, you were to prove: That some *other* Posture is *Necessary* for us to receive the *Sacrament* in, than what is merely *Decent*, at a *Common Meal*.

Old. I am glad, Sir, to find you have been *so attentive*, as to know whereabouts I am.—

The Reason of *that* Assertion is grounded upon the words of *St. Paul*, 1 *Cor.* 14. 40.

Where speaking of our *Behaviour* in Religious Matters, He says, 'Let every thing be *done DECENTLY*. From which we may Rationally *infer*, that some *other* Posture is necessary for us to receive the *Sacrament* in, than what wou'd be *decent* at a *Common Meal*.

And therefore that *Sitting*, in particular, is *not* Decent, as *the Book* supposes it to be. For no one, sure, will pretend to say, that it is *Decent*, to shew no *more* outward Respect to *God Almighty*, when we are performing a *Solemn Act* of *Devotion*, that is positively

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commanded by him, than when we are performing a *Natural* Action, that is common to us with the *Brute Creation*. But this *the Book* thinks to *evade*, by inserting the Word *Necessary*. It may be *Decent* the Book *allows*, but not *Necessarily* Decent. Let it be so.—Tho', if occasion were, we cou'd likewise *prove*, it *Necessarily* Decent.— But, in the name of Goodness! what Pious, and Devout *Christian*, nay *sober* and Conscientious *Deist*, wou'd talk at such a rate?— What! as the great Bishop *Stillingsfleet* observes, 'Must those
 ' who believe in God, look at *nothing* in his
 ' Worship beyond what is plainly *Necessary*?
 ' —It can never be prov'd *Necessary* to *Salva-*
 ' *tion* to have *Parochial Churches*, well built, or
 ' Decent *Pulpits*, or *Pews* in them; Or to go
 ' to those Churches in a more orderly *Dress*,
 ' than we set in *at Home*: Or to have the
 ' *Psalms* set to the *best Tunes*: Or our *Bibles*
 ' Handsomely *Bound*. —Yet there is such a
 ' *becoming* Decency, in these things, as argues,
 ' that what relates to *God*, and his *Worship*,
 ' ought to have something *above* what is merely
 ' *Necessary*. It is certain, continues that Reli-
 ' gious *Prelate*, ' That the *Worship* in the *Jew-*
 ' *ish Temple* might have been perform'd, *after*
 ' a sort, by a far *less* number of Men; with
 ' fewer courses of Singers; with fewer Priests;
 ' with fewer Levites of several *Ranks*, and *De-*
 ' *nominations*, than were *pecially* appointed,
 ' by *God* himself, to attend it: But *God* wou'd
 ' be

'be worship'd in a way *becoming* his GREAT-
 'NESS, *becoming* His MAJESTY. So that
 'we are only to enquire, whither any parti-
 'cular, Solemn way of Worship, be of *This*
 'Nature, and if it appear to be so, we are
 'oblig'd to *promote*, and *maintain* it. *Stillington's*
Eccles. Cas. 2d Part, p. 570. But, to return.
 I say *Sitting*, above *all other* Postures, is *never*
 to be allow'd of. Because we know it was a
 Custom brought in by the *Arians*, in some
 measure, to shew their small regard for *Christ*;
 as signifying that he was *no more* than their
 Fellow CREATURE. For, as to what is said
 in *behalf* of that Posture: that we ought to
 continue it, because it was made use of By
 our *Saviour*, and his *Apostles*, during the *Original*
Institution. We *answer*, that if it really
were so, which is far from ever being *prov'd*,
 it was no more than an *Accidental* Posture:
 and therefore of no *Obligation* to us, if for *so-*
ber Reasons we don't think fit to follow it. I
 shou'dn't have detain'd you *so long*, with mat-
 ters of mere *Ceremony*: but to obviate a *Wiley*
Insinuation, of our Author's, that *Churches* are
 not *necessarily* Decent; by his observing to
 Us, in his *Marginal Note*, p. 61. 'That tho'
 'the Apostle is speaking as if there were par-
 'ticular Places, at that time, set apart, or
 'Consecrated, to Religious Uses, so as to be
 'entirely free from all the common Uses of
 'Life, yet that Passage which wou'd make us
 'think so, does not prove it. If he had not
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some such *ill* Intent, It will be difficult for any Person to shew, *what occasion* he had to make such a Note, or *how* it *Illustrates* his *Argument*.— And thus, Sir, you have the whole, in as small a compass as possible, of every thing which I have to say against the Book at present. If you desire any Explanations of it: Or have any thing to reply to it: I shall be very glad to give them you, and to hear it.

New. No Sir, I am fully satisfy'd my self that every thing you have been saying, is very Reasonable, and Right, and shall endeavour to convince others of it, as I promis'd you. But give me leave to observe, that the whole of this Dispute, seems to turn upon *This*. You both agree in the same Texts of Scripture; but differ in the Sense and Meaning of them. Now, how are we to know which Interpretations are really the Best?

Old. For that: Every one must use his own Judgment and Discretion. We can but set the Texts in the clearest Light, and every one must draw the best Inferences he is able, afterwards. But I think I have something very Material to urge, in behalf of those Arguments, which I have made use of my self, in common with others, and which I shall Illustrate by a Case that is very Parallel.— Suppose any two Lawyers, differing in Opinion about an antient Statute, or Act of Parliament; one saying, that this or that is the Meaning of it, which the other contradicts.
They

They appeal to the Judge. The Statute is produc'd and read. What does the Judge do in this Case? Never fails to tell them, turn to your *Reports*; it is a very Antient Statute, Turn to your *Year-Books*: See what Judgments have formerly been given upon it: Those who liv'd nearest the Times of making it, were most likely to understand its true Meaning. Consider what has been the continu'd *Practice*, in Pursuance of that Statute. Now the same Authority, which the most Learned of the Judges allow the *Year-Books* to have in dubious Points of *Law*, arising from Antient Statutes, We think in Reason ought to be granted to the Antient Fathers of the *Church*, who liv'd near the Apostolick Ages, in dubious Points of *Divinity*.

New. Notwithstanding what I *Fashionably* spoke of them the other Day, I think so indeed.

Old. Then, Sir, I must conclude, that the Opinion and Practice of that great number of Fathers, and Doctors of the Church; with other Christian Writers, who flourish'd in the three first Centuries of Christianity, and who almost Unanimously tell us, that The *Bread* and *Wine* were actually *Consecrated* by our Saviour at the Institution of the *Lord's Supper*, and that it continu'd to be so in their Days by the Priest: That Self-Examination was always thought Necessary before receiving it: That it was always look'd upon as a re-

newal of the *Baptismal Covenant* :— And that it convey'd to us God's Spiritual Grace and Assistance : And that the Posture it ought to be receiv'd in was either *Standing* or *Kneeling* : I say that such a Concurrence of Antient Opinions, *some* of which at least were publish'd almost as soon as the Inspir'd Writings themselves, (being in support and Confirmation of such Expositions of the several Texts, as I have been giving you,) shou'd have a great weight, and go a considerable length, in Determining Men's Private Judgments in Favour of them.— And to carry this Parallel a little further, with regard to the Opinion and Doctrine of the *Church*, or an Assembly of the Pastors of it, which I have so often insisted upon.— Let any Sober-minded Man think, whither he ought not, in common Prudence, sooner to trust the Determination of all the Judges, met together to consider of any Doubtful Law Case, than to the single Opinion of any Private unassisted Counsel whatever.

New. I agree with you entirely ; and am now fully perswaded that *His* Interpretations of Scripture *must* be false.

Old. Nay, the Author himself seems Conscious of it. What else can be the meaning of *p. 6* ? ' If the manner in which I have chosen to treat the Subject shou'd appear to some to stand in need of an Apology. So *p. 88.* ' What I have said does not seem to
' me

'me to imply in it any thing contrary to the
'Discipline of Christians in *Justin Martyr's*
'Age. And again p. 157. 'If any Person
'think this a Low Character of such a *Rite*
'instituted by our Lord himself. With
several other Marks of *Doubt* and *Uncertainty*.

New. He may believe what he pleases of it
himself: But I can never believe it will do
the least Service to any one, single, Person.

Old. Any Service! What such an assemblage
of discouraging, Earthly, Idea's as would
freeze even a *Zealous* Christian!

New. Yes: As when he tells us, that if
the Institution of the Sacrament appear low
and mean, from his Representation of it, He
can't help it—He gives it us *as it is*, and we
must be contented. p. 157. And bids us, when
we make Confession of our Sins, take care
and be sure not to confess too much, p. 215.
And advises Us to eat a little Bit of something,
in the Morning, before we receive the *Sacra-*
ment, as more agreeable to the *Original* Insti-
tution, p. 183.

Old. Nay; I don't question, but we shall
see all his *other* Converts making as *free* with
him, as your self; when they come seriously
to *consider* his Doctrine, as you have done:
Yet for my own part, I can't persuade my
self to be *Pleasant*, upon so *Serious* a Subject.
But must *really* say, that if his Book be *now*
a Sermon, as he tells us, in his Preface, it *once*
was: I think it one of the most *Spiritless*, *Un-*

edifying, Pieces of *Divinity*, I ever met with, in my Life. Quite different from those *Sublime* Discourses, of that *truly* Christian *Bishop*, *St. Chrysostom*, upon the *same* Subject. If you please I will turn to a few Passages, and read them to you, by way of *Cordial*, after so *unwholsome* a Banquet.

New. I shall be much obliged to you.

Old. I have them, somewhere, *doubl'd down*. Here they are.— He is Preaching before a large Audience on the *Nature of the Sacrament*.

' Open the Gates of Heaven, and see; or rather
' not Heaven, but the *Heaven of Heavens*, and
' *then* you will see what I say. For that which
' is the most honourable of all things there,
' *that* will I now shew you upon Earth; Not
' *Angels*, or *Archangels*, But the great *Maker*
' of them all: Whom you not only see, but
' touch, and eat. And again,

' Let us therefore become *Eagles*, and fly up
' with him into *Heaven*: Let us have nothing
' to do with the Earth: But look upward to
' the *Sun of Righteousness*. Let us not re-
' ceive him with *polluted Hands*, but come to
' him with Reverence, and all imaginable Pu-
' rity. Saying, By *this* Body I am no longer
' *Earth*, and *Asbes*; By *this* Body, I am no
' longer a *Captive*, but *Free*. For *this* I hope
' to receive *Heaven*, and all the good things
' therein; *Immortal Life*, the Condition of
' *Angels*, the *Society of Christ*. Cleanse there-
' fore and wash thy *Soul*; prepare thy *Mind*
' for

'for the reception of these *Holy Mysteries*.
 And speaking, in another Place, concerning
 a proper *Separation* to be made of the *Worthy*,
 from the *Unworthy*, Communicants, He
 says, 'Let no *Cruel*, no *Unworthy*, no im-
 'pure, Soul, come near this Table. I speak
 'this as well to those that *Minister*, as those
 'who *receive* the Eucharist: For it is necessary
 'to say this to you who *Minister*, that you may
 'distribute the Gifts with *great Care*. There
 'is no small Punishment hangs over your
 'Heads, if you give the Eucharist *knowingly*,
 'to any *Flagitious* Man. His Blood shall be
 'requir'd at your Hands. But you will say,
 'how shall I know what such or such an one
 'is? I speak not of those that are *unknown*,
 'but of those that *are* known. I will say a
 'fearful Word: It is not so bad to admit *Ener-*
 'gumens, or *Demoniacs*, to this Holy Place,
 'as those Men who, as St. Paul says, *Tread*
 '*Christ under Foot, and count the Blood of the*
 '*Covenant an unholy thing, and do despite to the*
 '*Spirit of Grace*. — And in another place,
 speaking to the Communicants *themselves*, after
 what manner they shou'd approach the Altar,
 'Do it, says he, with Fear, and Reverence,
 'with a pure Conscience, *Fasting* and *Prayer*.
 'Consider what a *Sacrifice* you partake of,
 'what a Table you approach unto. Consider,
 'that thou who art but *Dust*, and *Asbes*, re-
 'ceivest the Body, and Blood, of *Christ*.
 'GOD calls thee to his own Table, and sets
 'before

'before thee his Son ; where the Angelical
 'Powers stand about, with fear, and trem-
 'bling : And the *Cherubims* cover their Faces,
 'and the Holy *Seraphims* cry, with Reve-
 'rence, HOLY, HOLY, HOLY, Lord,
 'GOD of HOSTS. Let US, therefore,
 'come with the greatest Reverence also, and
 'give *thanks*, and *fall down*, and *confess* our
 'Sins ; and with *Tears* bewail our Offences ;
 'and offer our fervent *Prayers* to GOD ; and
 'so purifying our selves, in quietness, and de-
 'cent order, let us receive the *Holy* and im-
 'maculate Sacrifice. Let us receive and em-
 'brace it, and *therewith* warm our Souls ;
 'that we come not together to *Judgment*,
 'and *Condemnation*, but to create in our selves
 'Sobriety of Mind, Charity, and Virtue, and
 'to reconcile our selves to God, and obtain a
 'lasting Peace, and whatever other blessings
 'arise from thence : that we may not only
 'Sanctify our selves, but also Edify those that
 'are round about us*.— What think you
 'of this, my Friend ? — This is talking like
 a *Christian* ! This is Preaching like a Bishop !

New. I Blush for my self.— I was very
 much to blame at our first meeting.— I am
 confounded.— I must take my Leave of you.

* Bingham Antiq. Vol. 6. p. 867. 896.

F I N I S.